

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

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NEW SERIES
VOLUME XXXI. No. 39

Dr. Kyle M. Yates assisted Pastor R. Q. Leavell in a great meeting in Gainesville, Ga. Scores of people were saved.

At First Church in Jackson on last Sunday after an evangelistic sermon by brother J. E. Byrd more than twenty people united with the church.

Dr. B. W. Spillman of Kinston, N. C., who has been in poor health for some years, says that the removal of his tonsils last spring has made a new man out of him.

Dr. R. H. Pitt begins his forty-second year as editor of the Religious Herald. What a period of progress he has seen and how mightily he has helped the great cause to which he dedicated his all.

From its organization ten years ago, Immanuel Church, Lexington, Ky., has grown from seven members to more than 800, with a church property valued at \$200,000. Dr. J. W. Porter is pastor.

Dr. R. B. Gunter has visited more associations up to date this autumn than in any similar period of his secretaryship. Not content with the progress already made, he has bought a new Ford and will make the rounds with greater speed.

Pastor Meadors, of Pelahatchie and Morton, is taking a visit down on the coast after a strenuous summer's work. In his absence the Editor had the privilege of preaching for him at Pelahatchie Sunday, an experience greatly enjoyed among friends to whom he preached some years ago.

Dr. E. D. Solomon, Mission Secretary of Louisiana, was called back to Coldwater, Miss., last week by the death of his uncle, Mr. Frank Solomon, who has long been a useful member of the Coldwater Church. While there, brother Solomon visited the Tate County Association meeting at Mt. Zion Church and preached at night by invitation of the brethren.

Mr. McDonald, prime minister of Great Britain, is expected to spend a while in this country in October conferring with President Hoover about disarmament, or limitation of naval armament. These two men are for peace; and they are men of sound sense and absolute integrity and courage. They do not play to the galleries. We confidently look for great good to come of this visit of Mr. McDonald.

Two suggestions made by Dr. J. B. Lawrence have not met with universal approval, as he comes into the work of Home Missions. One is a campaign for paying the Foreign Mission debt; the other the publishing of a Bulletin by the Home Board. We are glad to see a mind fertile enough to sprout an idea among Southern Baptists; and even though some of the ideas may not find acceptance among the brethren, and may not in every case be workable, yet we rejoice and will rejoice that the new Home Board secretary is showing ingenuity and that his mind is working. If he makes mistakes no man will be quicker to acknowledge them and correct them than he. A man who never makes a mistake never does anything. Dr. Lawrence is inventive and he is cooperative.

The Sunday School at Clinton gave nearly \$200.00 to the special State Mission offering Sunday.

J. S. Murrow died in Oklahoma Sept. 9, at the age of 94. He was for about 70 years missionary to the Indians, going from the state of Georgia.

Georgia Baptist Convention meets in Gainesville Nov. 19-20. The sermon will be preached by Dr. B. D. Ragsdale. Dr. M. E. Dodd, of Shreveport, will deliver two addresses.

According to the Litreary Digest the American people spend \$21,000,000,000 each year for luxuries and amusements, some of the items being: pleasure motoring, \$5,000,000,000; candy, chewing gum and drinks, \$2,000,000,000; tobacco, \$1,500,000,000; moving-pictures, \$1,500,000,000.

The Protestant population of France is now estimated to be approximately one million, that is, about one-fortieth of the total population of the country. The number of Protestant parishes is 1,038, of which 261 are Lutheran, 164 Reformed, 381 Evangelical Reformed, 29 Baptist, 23 Methodist, and a few other small groups.—Ex.

At a meeting of the Executive Committee of the Harrison County Baptist Association Saturday afternoon it was decided to postpone the meeting of the association until Nov. 6, 7, and 8. The W. M. S. of the association will meet Nov. 6. The association will begin at 7 p.m. Nov. 6 and continue through Nov. 8. This change was made necessary on account of local conditions.

Last Sunday Ackerman gave Rev. D. L. Hill, our present pastor, a unanimous indefinite call. Brother Hill is just finishing his first year with us and he is held in very high esteem by all the people. He has accomplished a great deal this year and will do more in the years to come. We are hoping that some larger church will not take him away from us too soon.—R.

We were greatly pleased to receive from Dr. O. L. Hailey of Nashville a copy of his "Life of J. R. Graves", just published. The reading of this biography will acquaint the present generation with a preacher and editor of the past generation who was second to none in ability and influence. Dr. Hailey has done the cause a great service in issuing this volume and we hope and predict for it a wide and enthusiastic reading. It may be had of the author at the Sunday School Board in Nashville, Tenn.

One of the secular papers published on the Gulf Coast gives an account of a speech recently delivered at the Bay St. Louis Rotary Club by "Brother Peter", the head of St. Stanislaus College of that place in which he blamed the prohibition law for the "ills of youth today". Now the rest of us are supposed to sit quietly by while the head of a Catholic school in Mississippi attacks the Constitution of the United States. If such men as this would themselves obey the law and encourage the enforcement of it there would be a more wholesome respect for law among the young people whom he teaches. What can you expect of boys who go to school to people with such conceptions of morality and law?

Dr. B. H. Lovelace, of Clinton, was with Pastor Loftin in a good meeting last week, held in a consolidated school in George County.

Brother G. H. Suttle of Lucedale writes that the time of meeting of George County Association has been changed to Oct. 23-24.

Please send in your renewal at once. Only one more issue in this month and all subscriptions not renewed will be taken from the list after issue of Sept. 26, 1929.

Attention Treasurers: If you have received notice that the quarterly payment for your church is due in September, 1929, please remit before the end of month so that your church will receive proper credit on paid up list.

The Baptist Courier says that during the special campaign for the Baptist Bible Institute in Louisiana this summer, more money was given to the cooperative program than for a similar period in a long time. What about it, Brother Tinnin.

The New Outlook, organ of the United Church of Canada (Methodist, Presbyterian and Congregationalist) describes the condition in that country as going from bad to worse in the matter of drunkenness and deaths from alcoholism since the government took control of the liquor selling and abolished prohibition.

The Christian Index, of Atlanta, tells of the sale of the church property of the Ponce de Leon Church in that city to the Congregationalists and the uniting of this church with the Buckhead Church to build a new church on Peachtree Road in a great residential section. Dr. L. R. Christie is pastor of the Ponce de Leon Church.

Other people in Mississippi have watched with interest the fight in Gulfport between people who insist on operating Sunday Shows and those who believe in obeying and enforcing the law. The daily papers report that the shows are operated under the auspices and for the benefit of the American Legion. Monday's papers of this week report the effort of the Woman's Missionary Society of the Methodist Church to have the law enforced by appealing to the Sheriff. But the Sheriff makes no promises. What's the matter with the governor taking a hand? It will be remembered that the American Legion has to its credit the passing of the law in the legislature legalizing prize fights.

Dr. Pitt in the Religious Herald gives the figures for the contributions of Virginia Baptists in 1921 and in 1928 to both home uses and the cooperative program. The gifts to the program have declined nearly fifty per cent; the gifts to local uses have increased nearly fifty per cent. And he calls on the other editors to produce the figures for the several states of the South. We haven't the figures immediately at hand, but hope to produce them later. We doubt not a similar ratio of increase and decrease will be shown throughout the South. And as to the causes: that's another story; possibly a long one, about which there will doubtless be differences of opinion. But it's a fine field for investigation. We hope to be able to make a few observations later.

"CRIME AND LAW ENFORCEMENT"

William James Robinson, A.M., D.D.

Laws, standards of conduct and penalties to punish the vicious, are recognized as a necessity by all peoples. Inferior, or even bad laws, are better than no laws for they clearly set forth what is expected of each one, and when obeyed prevent conflict. Permit each citizen to decide for himself what he will do and we will have confusion worse confounded and social chaos will quickly result.

Laws must be enforced to maintain social standards. It is entirely possible that never in the history of our country has so large a per cent of our citizens been criminals as now. This condition is alarming and merits the most thoughtful and serious consideration of all good citizens.

Some Contributing Causes of Crime

The individual is the unit of powers in a republic. But the family, the oldest social organization, produces the individual and as the family is so is the nation. The ideals that dominate the home life of any people are the ideals that dominate the nation and determine its character, conduct and destiny. To have a great nation we must have a dominant number of homes fostering and promoting the loftiest ideals.

When the Lord decided to establish a nation he selected Abraham to be the founder of whom he said: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19). His descendants have been the greatest people in history and are still great.

Eli attained the post of highest honor and responsibility among the Israelites, but he was evidently a weakling, and his biography is a foul blot on his nation. The record says: "His sons made themselves vile, and he restrained them not" (1 Sam. 3:13). The lack of wise vigorous, righteous and effective family discipline is destroying the very foundations of law and order, and is largely responsible for criminal condition in our nation.

Men who are good and great very seldom come from homes of low ideals; and few vile men have come from homes noted for rectitude.

Some individuals, because of their wealth and social standing, feel that they are above the law. Recently a Mrs. Strawbridge introduced herself to the public by announcing that she was wealthy and influential socially. She pledged herself, out of sympathy, for Pres. Hoover to serve no more liquors at social functions; and to try to induce other social leaders to obey the liquor laws. No citizen is above the law. People of wealth, culture and influence who deliberately violate the laws should be made to suffer the severest penalties provided for violators. They are, because of their prestige, a most dangerous group.

Many speakers, writers, cartoonists and others ridicule the Volstead Act and the Jones Law in such a manner as to make them and all other laws contemptible in the eyes of thousands of citizens. Many great dailies are inexcusably reprehensible in this matter. Some evidently having become so depraved as to, knowingly publish falsehoods in favor of the liquor interests, with the deliberate intention of breaking down the law. This is the spirit of anarchy.

Pope Pius IX, according to press dispatches, has expressed his contempt for our prohibition laws. One cannot keep from wondering why he should meddle with our domestic affairs. Not a few of the Roman hierarchy residing here and exercising citizenship have done the same thing. One of them has even advised Catholics not to obey the law. All such men should be held in contempt of the courts and imprisoned until such time as they teach obedience to the laws of the land.

Lax enforcement of law encourages contempt for all law and increases violations. Every law, good or bad, wise or unwise, should be strictly

enforced until duly repealed. Every officer whose duty it is to enforce the law has taken an oath to this effect, and every one failing to do his best is a purjurer.

There are other contributing causes to lawlessness but my limited space prevents my naming them.

Remedy for Lawlessness

In a republic public sentiment, is in effect, the law of the land. It causes laws to be enacted, repealed, neglected or to be enforced. The majority of our people are at heart law abiding and believe in law enforcement. Arouse them to a consciousness of the facts, and the perils involved, and the laws will be supported.

The real issue is this: "Shall a vicious, lawless, heartless, degenerate minority rule this land, or shall a righteous, just, upright majority rule it?" Put that question squarely up to the nation and a million patriots, as true as ever breathed the air of freedom, will answer, "Down with lawlessness!" And our vicious minority will seek hiding places immediately.

Every good citizen should become "a preacher of righteousness," demanding that all laws be enforced and then lend all possible aid to this end.

Put into every pulpit in the land a true man of God, a devoted herald of the cross, a fearless "preacher of righteousness" who will dare to measure up to every just demand laid upon him.

We need preachers who will, when the occasion demands it, condemn social evils as John did when he said to Herod; "It is not lawful for thee to have her." We need ministers who will, when the occasion merits it, denounce as the Saviour did saying: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness" (Matt. 23:27). But these men must be able to preach with winsome tenderness the love of God and lead sinners, even the vilest, to the cross for cleansing from sin.

We can have an adequate number of such ministers to shake this nation when there are enough laymen who "hunger and thirst after righteousness," and "abhor that which is evil; cleave to which is good" to support them. When laymen demand such preaching they will get an abundance of it.

To sum up we need a virile ministry, true ambassadors of the Lord, "wise as serpents, and harmless as doves," but unafraid to declare the sinfulness of sin and warn men of the wrath of God.

God's Laws Will Be Enforced

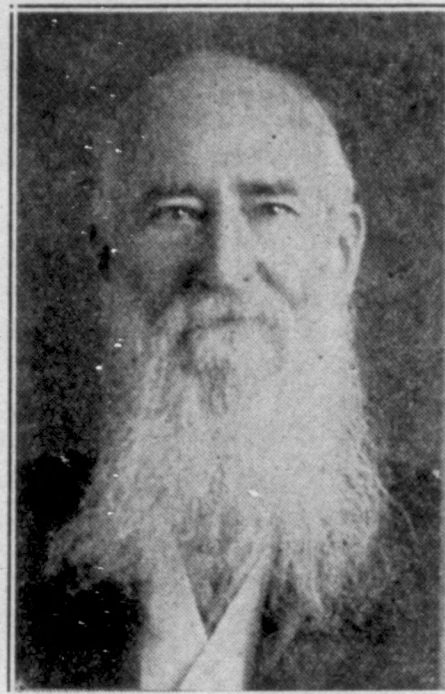
The decrees of men may fail—they do fail, but "Till heaven and earth pass; one jot or tittle shall in nowise pass from the law, till all be fulfilled" (Matt. 5:18). The Saviour said: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). "Why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46).

When men are made to know that "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12) it will put the fear of God into their souls, and they will cry aloud for mercy, and by his grace throw off their filthiness and arise to walk in righteousness.

There is no real cure for our social and civic ills without the application of the gospel of the Son of God. It is the power of God unto salvation to every one that believeth.... For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.... because that

which may be known of God is manifest in them; for God hath showed it unto them" (Rom. 1:16-19). It is obligatory upon all ministers, as a patriotic duty and for the glory of God, to preach the truth, the whole truth and nothing but the truth and leave the results with God.

A real revival of Christianity will turn the rising tide of crime into a flood tide of righteousness. God hasten that day!



MISSIONARY J. G. CHASTAIN

He will supply the pulpit of Leland Church during the illness of Pastor Faulkner.

HIS CREED

(Arranged by D. A. McCall)

I BELIEVE the way to reduce gambling (since we will always have it with us and in fact I do not know that it is altogether undesirable) is to rope off gambling halls where those who wish to participate may do so.

I BELIEVE the way to reduce adultery (since we will always have a certain amount in our midst) is to have a "red light district" where women may peddle their virtue and where men may become more like beasts.

I BELIEVE the way to handle the liquor question (since we will always have men who drink and women too) is to license and back saloons where it may be publicly and lawfully dispensed.

I BELIEVE the way to handle the murder problem (since we have had and always will have among us folks who desire to kill) is to set aside "Hell's Half Acre" as "Murderer's Row" and put to shame the folks who outlawed the duel.

I BELIEVE the way to solve the "cussing" question (since we will always have profane persons with us), is to name a house on every square to which every fellow may run when he mashes his finger or gets mad at the preacher or at his wife.

I BELIEVE the best manner of solving the question of Sabbath observance and of church attendance is to have a wide open Sunday and throw every possible obstacle in the path of folks so that those who do attend church and observe the Sabbath will be the ones willing to pay a big price for their religious experience.

I BELIEVE.....

Oh, well! Why continue? I have so many agents around already spreading my "propagander" that the work goes merrily along.

Yours FAITHFULLY,

Signed,

THE DEVIL.

Regular broadcasting over station K.W.K.H. will be begun by the First Baptist Church, Shreveport, Louisiana, Dr. M. E. Dood, Pastor, on October 6th, giving as a special feature the "Question and Answer and Request Musical Program" from 9:00 to 10:00 o'clock each Sunday evening.

Housetop and Inner Chamber

Spurgeon Wingo resigns as pastor at Bernice, Louisiana.

Dr. J. R. Hobbs, of Birmingham, declines the call of First Church, Eldorado.

Dr. L. M. Sipes will be assistant to President J. S. Rogers at Central College, Arkansas.

The Senior B. Y. P. U. of Sandersville sends a special offering of \$6.00 to foreign missions.

First Church, Roanoke, Va., W. C. Boone, pastor, recently dedicated a new \$430,000 building.

One of the buildings of the Baptist Orphanage at Nashville, Tenn., was recently destroyed by fire.

The Church at Eunice, La., declines to accept the resignation of Pastor J. H. Hamilton, one of our Mississippi men.

It is said that the First Church of Hattiesburg has perfected plans for a \$150,000 building and the campaign is on for raising this amount.

Dr. E. Stanley Jones, author of *Christ of the Indian Road* and *Christ at the Round Table*, will soon have out another book with the title of "Pentecost."

Dr. James M. Doran, federal prohibition enforcement officer says, "Prohibition enforcement is more than paying it's own way. Receipts exceed expenditures by \$247, 324, 307.00."

Evangelist Bascom R. Lakin and Singer R. A. Walker are engaged in a tabernacle meeting in Salem, Indiana. Interest is unusually good. They begin a campaign in Toronto, Canada, Oct. 20th.

It is said that one person in ten over 40 years old dies of cancer. Physicians have worked and are working diligently to find a cure for this dread malady. Now the Homeopathic doctors claim the discovery of a cure.

Walthall County Association meets at Enon Church Oct. 19-20. The Church is 13 miles west of Tylertown and ten miles east of McComb. Visitors will be furnished conveyances from Tylertown by writing to Rev. W. A. Roper.

They say that money talks. What does yours say? What does it say to you? What does it say about you? It is quite possible that it will talk in the day of judgment, for among the books that will be opened will probably be the account book, and the pocket book.

Pastor J. J. Mayfield spent twelve weeks in meetings this summer in the following places with the additions to the churches as indicated: Waynesboro, eight additions; Collins, six additions; Morton, 17 additions; State Line, eight additions; Providence in Lawrence County, eleven additions; Enon in Walthall County, 21 additions; Union Hall in Lincoln County, five additions; New Concord, near Hickory, fifteen additions.

We received a copy of the printed Souvenir Dedication Program of Bowen Memorial Baptist Pastorium at Handsboro which is illustrated and interesting. The dedication was on Sept. 8 and was participated in by preachers and laymen on the coast, including W. S. Allen, P. S. Dodge, R. O. Bickerstoff, J. L. Taylor and others. Pastor W. C. Hamill was in charge and we doubt not they had a happy day. The bulletin contains an account of the life of Brother O. D. Bowen, one of the best and most useful men Mississippi ever had. There is also an account of how the Pastor's Home came into being. Congratulations.

We have had for the two months during the

summer at Calvary Church in New York City, as supply musical director (for Otis J. Thompson) Mr. Gayle Holcomb, of New Orleans, La., who rendered a very efficient service and made many friends in Calvary Church. He is now engaged in a meeting in Delhi, La. with Evangelist Huntberry. Immediately after finishing this meeting, he will return to New York State for a three weeks campaign. He also expects to spend the winter in New York City studying voice under Arthur Phillips.

I wish to say that I had a most enjoyable visit in the South. I especially enjoyed being with Dr. Hewitt and Dr. King in their services.

—Otis J. Thompson.

Blue Mountain College opens today, Thursday, Sept. 19. Five new faculty members will be presented to the students, these being: Dr. Heinrich Pfitzner, head master of the school of music, who was for some time on the faculty of Stearns Conservatory of Music in Berlin before teaching in some of the leading institutions of the United States; Prof. Allen Thompson, instructor in history, and athletic director, who, for three or four years, has been state tennis champion of Mississippi; Miss Lola Lou Smith, instructor in education; Miss Annie Laurie Roberts, instructor in modern languages; and Miss Floraine Porch, instructor in expression and physical training and supervisor of social activities. For the first time every student of Blue Mountain will be housed in brick buildings.

The State Convention meets at Canton Nov. 12-14. The Pastors' Conference the day before. Each of these meetings begins with an evening session. Pastor J. J. Mayfield says his people are amply prepared to care for all who come; but it will be necessary for those expecting to attend to send him their names before hand that entertainment may be provided. Also it will be necessary to say whether you propose to come by rail or by automobile, that you may be properly located. Do this early; do it now so that you won't forget it, and that our hosts may be saved confusion at the last moment. If you propose to stay at a hotel and pay your own way, write to Pastor Mayfield in order that rooms may be secured without fail. Bed and breakfast will be provided in the homes of the people for all who send their names in advance.

We know nothing of the merits of the quarrel in the church at Paducah, Kentucky, which has brought the matter into the courts, but somebody is playing into the devil's hands, and anybody with a grain of sense ought to see that the civil court is not the place to settle trouble of this kind. Why not ask counsel of the brotherhood? If there is any case where the restrictions of Paul about keeping out of court apply, this is certainly the case in Paducah. And now the daily papers are reporting that some people in the church are asking the court to appoint a pastor. Of course the reports in the daily papers are sometimes entirely misleading, but if there is any truth at all in this report, then it only goes to show how the devil can get full possession of some people in a Baptist Church.

Copiah Association meets at Crystal Springs Oct. 8-9 and Pastor T. W. Talkington invites and urges all denominational workers to come. He has been mighty busy of late; helped Pastor M. P. Jones in a meeting at Gatesville, Copiah Co. in which fourteen were added to the Church, ten of them by baptism. He also spent two days with Pastor Jones at Georgetown in a Sunday School enlargement program. In his own church at Crystal Springs there have been additions

every Sunday for six weeks; last Sunday two fine young men joining for baptism. There is to be a district B. Y. P. U. training school at Crystal Springs Sept 22-27, in which Mr. Auber J. Wilds and Miss Cecilia Durscherl are to teach. Other congregations participating in this school are Gallman, New Zion, Pilgrims Rest, County Line, Harmony, Gatesville and White Oak. To be busy is the way to be happy.

Dr. John Richard Sampey was inaugurated president of the Southern Baptist Theological Seminary, Louisville, Ky., at appropriate exercises September 17th, which were marked by a spirit of reverence, humility and optimism. This was the opening day of the 1929-30 session, three hundred and twelve young preachers matriculating, making the largest opening day registration in the long history of the institution. At the end of the third day this total reached 346 and with others coming this month and at the beginning of subsequent quarters an enrollment that will exceed all past records is expected for the session.

Dr. Sampey then officiated in the inauguration of Dr. J. B. Weatherspoon, former pastor of Highland Baptist Church, Louisville, as professor of Homiletics and Christian Sociology. He succeeds Dr. Charles S. Gardner, professor emeritus.

—Chas. F. Leek.

The Alabama Baptist tells of Mussolini having closed 27,000 saloons in Italy, and insisting on the people raising wheat instead of grapes. He says the homes of Italian people are being ruined by drunkenness. This proves the falsity of the claim often made that people in wine making countries do not suffer from drunkenness. We wish the pope may join the duce in this crusade for sobriety, but the pope is reported as not liking our prohibition law in America. Here is the quotation from Mussolini found in *World's Work*: "I am personally dry in a country overwhelmingly wet. Our people drink too much. Our national consumption of wine approximates 100 liters (26 gallons) per capita, but as the women and children drink little, this means more than 200 liters for the men. Heavy drinking in Italy is associated with the common saloon, where no food is served with drink. We are cursed with these low-class saloons, and I intend to do away with them—but gradually. When a complaint is made about a particular saloon I close it, and from my edict there is no appeal. I have closed 27,000 saloons in five years; give me time, and I will close them all. I am fortunately not compelled to solicit the approval of either the saloon keeper or his clients. All that belongs to the dark ages of democracy from which we have now happily emerged."

On Sept. 1, it was my great pleasure to begin a revival with pastor D. I. Hill and the dear church at Ackerman. The revival continued for ten days. The meeting was one of the bright spots in my life. It had been nineteen years since I was with them. I was pastor there for seven years, and of course it was a joy to me to be with them again. Many that I once knew were not there, yet I felt their presence during the whole revival. Pastor D. I. Hill is a coming preacher among the Baptist ministry in the State. Somehow he knows just what to do. He knows what to say, and how to say it in a way that the people believe in him. I have never worked with a young man who strikes me just as he did. One feels always that God is with him. There is no doubt about his future. It was a great joy to me to be with the good people again. They were my friends in the long ago, and I feel that they are still such. It was also a joy to drive over to Louisville and meet with Dr. J. N. McMillian, and a number of friends there. May the blessings of God abide on the church at Ackerman, and upon the Baptists of Mississippi.

—J. R. Nutt,
Luffkin, Texas.

Editorials

LIKE PREACHER LIKE PEOPLE

This phrase embodies an observation, an experience and a conviction so nearly universal as to have taken the crystalized form of a proverb. And it is amply supported and justified by the scripture. The language of Hosea is, "And there shall be like people like priest; and I will punish them for their ways and reward them for their doings". It would indicate that in some way the religious leaders and the masses of the people are linked together in conduct, in character and in consequences of their behavior. This last idea of a common fate for both is taught also in Isaiah 24:2, where Isaiah says, "The Lord maketh the earth empty and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be as with the people, as with the priest".

It is not uncommon when things are not going well in a church for the people to put all the blame on the preacher; and the other way round, it is the habit of the preacher when things are not going satisfactorily in the church to charge it up to the church, insisting that he cannot get them to do anything; or cannot get them to do right. Both are right and both are wrong. A good pastor can make a good church; a sorry pastor can make a sorry church. And, vice versa, a good church can make a good pastor; and a sorry church can make a sorry pastor.

Now the thing to be done is for each one of the parties at interest to accept his responsibility in the matter and meet it faithfully. The responsibility is there and is inescapable. No pastor can be free from blame whose church is not what it ought to be, or is not doing all it ought to do. And vice versa. The grace of God is adequate for the needs of either and of both. He has promised us that it will be sufficient.

When Isaiah, a young preacher in the midst of a dissolute court, had his vision of God, he thought first of his own sins, but almost in the same breath of the sins of his people. And they were inseparable, and of the same kind. He said Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. It's just a case of like preacher like people. Ought a preacher to become like the people? or should he bring the people to become like him? He will be sure to do the one or the other.

There are certain communities in which it is difficult for a pastor to maintain his spiritual life; not impossible, but difficult. Is he going to surrender to the difficulty and reduce his own spiritual vitality to the level of the people? Or will he fight against it and conquer his own inertia and so stimulate and vitalize his people? He will take his choice, and the result will soon be in evidence.

Everybody knows that when a certain type of pastor goes to a field, the church soon becomes spiritual, or evangelistic, or missionary; or it becomes indifferent or worldly or callous. A whole congregation or community may be transformed by one man—and the Lord in him. God approaches a church through the pastor, and does the work through him. Every letter of the seven to the churches in Asia was written "to the angel of the church", whom everybody recognizes as the pastor. And several of Paul's letters are called "Pastoral Epistles", because they were addressed to the pastor, rather than directly to the church. If the truth reaches the pastor it will be sure to get through to the church.

Now a little secret: A few days ago a prominent Baptist in another state said to us that in the past year more preachers in his state had gone wrong than he had ever known before.

Everybody knows that religious and moral and spiritual standards have suffered for five years or more and are now below par. Are the preachers feeling the downward pull of the world and the evil age in which we live? Do we have to suffer the evil consequences of our generation? Yes, unless we deliberately and resolutely set ourselves against the present evils and purpose to correct them in others. We cannot save ourselves unless we save others. Whether for good or bad, for better or worse, it is still true,

"Like preacher like people". Which way is the world going where you live?

WINNING A LIFE

In the twenty-first chapter of Luke, verse nineteen, the words of Jesus are given in the American Revision, "In your patience ye shall win your souls". It is just one of those passages that translators have had difficulty with, partly through fear of departing from traditional translation, and partly through having a previously fixed idea, partly also, it may be from the natural ambiguity in the meaning of certain Greek words.

The King James version seems clearly wrong in saying, "In your patience possess ye your souls". The margin of the American Version is more nearly correct, "In your steadfastness ye shall win your lives". Moffatt's Translation gives it, "Hold out steadfast and you win your souls". Certainly the verse is worth careful study and deserves it.

It is a part of the discourse of Jesus in which he tells of the destruction of the Temple and the troublous times which accompany and follow it. He is speaking of persecution and hardship and of death as the result of their loyalty to Him, as well as the general misfortunes which come upon the Jewish race. He is not exhorting the disciples to "possess their souls in patience", though he is exhorting to steadfastness. The word translated "possess" in the King James version means not to hold in possession, but to get possession of as a result of a contest. The better word is to "win".

In every contest there is only one of two possible issues: it is to win or to lose. It may be a game of chance, or more likely in the case we are considering it is the figure of an athletic or physical contest in which one side wins and the other loses. This is exactly what happens in every Christian life. The figure of athletic contests is found in the gospels and is very frequent in the epistles of Paul, probably in every letter. It is said of Jesus that "being in an agony he prayed the more earnestly." "Agony" here means that he was in a great conflict, that he was making the final and crucial fight of his life, and he won. It was a question of his going through the experience of the cross necessary to the saving of a lost world. He fought it out then in Gethsemane, fought it through by prayer on his face before God. (Remember that Paul exhorts his readers to strive (agonize) with him in prayer). A lost world was at stake and the issue depended on the winning of the fight that night in Gethsemane.

In the particular passage under discussion, "In your steadfastness ye shall win your lives, the stake is the life itself. The issue is as to whether the life shall really accomplish its purpose or be forfeited futilely and fruitlessly. We, ourselves, are to determine. It is not the soul, but the life that is at stake to be won or lost. Today there is a good deal of gambling with life as the stake. This is true of stunt fliers in airplanes. But every Christian life is at stake, not in a game of chance, but in a decision as to what he will do with it, and how he uses it in this present evil world. Some Christians lose their lives, find they have utterly missed the purpose of life by unfaithfulness to God, or in seeking wrong aims.

In this contest about which Jesus is speaking,

a contest in which the life itself is the stake, the prize to be won or lost, he tells us how it may be won: "In your steadfastness ye shall win your lives." It is by selecting the proper goal and sticking to the purpose, staying in the fight, never giving up, holding onto the end that we win; win our lives, not our souls. Our faith is the means of saving our souls; our faithfulness is the condition of saving our lives. They are two different things.

Let us get it into our hearts that we win in this conflict by steadfastness, by staying in the fight and fighting it through to the end. In all the contests in life the fight is lost by those who give up, who quit before the end, who get tired or lazy or discouraged. The man who stays in wins. The quitter always loses. Many an athletic contest is won in the last quarter or the tenth inning.

In the Christian life the "fight is on" from start to finish. We will have plenty of opposition and discouragement and heart-aches. The prize of a life winning is to the one who is "steadfast and immovable, always abounding in the work of the Lord."

IS THE LAW SIN?

It would surprise some present day newspaper readers to learn that that question was asked over 1900 years ago, and will be found in Paul's letter to the Romans. Is the law sin? That is what lots of folks are trying to fool themselves to believe today; or perhaps they are more interested in fooling other people into believing it. They would have you and me, and particularly the lawmakers and those who elect the lawmakers, believe that our prohibition law is the cause of all the trouble we are having about whiskey making, whiskey selling and whiskey drinking.

The "great metropolitan dailies", and that means the provincially minded little fellows in places like New York, are seeking to give their rum loving and law defying constituents what they like to read by telling them that the wave of lawlessness is due to our prohibition laws. That is just one form of the modern Epicurean doctrine of "self expression", or the idea that the gratification of any desire is legitimate and right. This carried to its logical result would mean that all law is bad because it is an interference with individual liberty.

It is time for Christian people to think straight on this subject and speak plainly. Anybody with sense enough to get out of a shower of rain knows or ought to know that law does not make men sinners; it only reveals them as such. "I had not known coveting, except the law had said Thou shalt not covet", says Paul. But the coveting would have been there just the same. A deep current of water may run so smoothly that you do not see motion, but put an obstacle in its way and it is easily discovered. So the law discovers sin.

There is no use in smashing the thermometer because it shows you have fever; cure the fever. An African belle is said to have cracked the mirror over the heads of her flatterers because it did not show her to be the beauty they had pictured her. Most people are not satisfied with the photographs after they have sat for a picture. The prohibition law like any other law shows us up a bad lot; but it hasn't made us worse. The water roars over the dam with thunderous noise simply because the dam is there; it has not added to the volume of the water.

"The law was added because of transgression". When sin entered then the law was necessary. And there are some people who will be provoked to further sin by the law. This we must allow and reckon with. It is of the very nature of sin to resist and defy law. That is its essential nature. Sin is lawlessness. Are we then to throw away the law to satisfy the sinner? Are we to remove the restraints because some people want to drink and raise the devil? It is probable that

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political and moral battles will be fought on this question in the future. Make up your mind where you want to be classed.

ABOUT MERIDIAN

Norman W. Cox

The Baptists of Meridian and Lauderdale County are making intensive preparation for the coming of Dr. Geo. W. Truett on October 28th to preach in a series of meetings. The services will be held in the Agricultural Building of the Mississippi-Alabama Fair Association. This is a large building capable of providing seating facilities for 4,000 people with very good acoustics. Mr. J. Frank Cheek, who for seven years was professor of gospel music at the Southwestern Baptist Theological Seminary, but is now director of music at the First Baptist Church of Chattanooga, Tenn., will have charge of the music.

The Baptists of Meridian are expecting to enjoy having the pleasure of having with them during the meeting visitors in large numbers within a radius of one hundred miles. Announcement will be made later regarding plans that will be of interest to those who plan to attend.

In the meantime the Baptists of Lauderdale County urge their brethren to pray for them and for Dr. Truett and for Brother Cheek that each may be induced by the Holy Spirit for the services in which they are to labor together to the bringing of a great revival and the salvation of many.

Lauderdale County Association held its annual session in the First Baptist Church of Meridian Wednesday and Thursday, September 11th and 12th. The sessions were well attended and the interest was sustained throughout both days. Excellent addresses were made by Dr. Gunter, Dr. T. F. McRae and Brother Thompson of the Orphanage.

One of the interesting features of the association's meeting was a large 7x10 foot chart that was on the rostrum the second day which contained the report of the Committee on Digest of Letters. The high points of this report are:

Baptisms	370
Additions by letter	337
Total additions for the year	707
Present membership	6,856
Total contributions for the year	\$105,855.87

This was divided into, \$83,676.73 spent on local church work and \$22,179.14 for all missions, education and benevolence.

An interesting feature of this digest was a column which showed the per capita gifts of the churches to all purposes for the year. The average for the association was \$16.42 per member. In per capita giving the Oak Grove Church led with \$35.24; it was followed by Poplar Springs with \$30.66, First Church with \$29.58 and Kewanee with \$25.46. Kewanee's per capita giving to missions far surpassed all others in that they averaged \$21.09. In other words they gave \$7.00 to missions to one that they spent on themselves. We doubt that there is another church in the state with a record equal to that.

Brother H. L. Rhodes writes from Ackerman: Our revival meeting began here the first day of September and continued through the 11th. We had Rev. J. R. Nutt of Lufkin, Texas, a former pastor, to do the preaching. Brother Nutt had been away from us nearly nineteen years and so was new to most of the congregation, but those of us who knew him before were delighted to have him back in the meeting and those who had not known him before were very glad of having this opportunity. We had large crowds at every service and the interest seemed to grow from the beginning to the end. Brother Nutt is a natural orator. He is thoroughly familiar with the Bible. His zeal for God's service and his love for lost sinners were expressed in the earnestness which he delivered his messages. There were thirty additions to the church, ten of whom were for baptism. The church is greatly revived. All glory and praise to His name (God's name).

Pastor J. W. Mayfield, of McComb, paid us a short visit Monday on his way to Meridian to assist Dr. S. F. Lowe in a meeting at Fifth Avenue Church.

There were 32 additions to the Moorhead Church Sunday. These were new comers to the town and students in the Junior College. Professor Chester Swor is getting the B. Y. P. U. well organized, and plans to start the fourth one next Sunday.

The twelfth session of the Baptist Bible Institute will open Tuesday, October 1. The opening address will be delivered in the auditorium of the Institute by Professor James E. Dean. His subject will be "The Christian Worker and Modern Thought."

Prospects are good for a fine attendance of high class students.

W. W. HAMILTON, President.

LET ME LAUGH

David E. Guyton

I'd rather laugh a minute
Than cry a solid week.
A laugh has tonic in it,
But crying pales the cheek.

I'd rather laugh an hour
Than cry a hundred years.
A laugh is like a flower,
But like the thorns, are tears.

A lilt of merry laughter
Will bring the world your way,
But few will follow after
The weeper, wan and gray.

Let those who like it whimper
And brim their eyes with brine;
I'm of another temper,
I'll take a smile for mine.

Away with idle weeping,
I'd rather laugh by far;
A laugh will put to peeping,
Behind the clouds, a star.

I wave my hand to sorrow,
I'll laugh my fill to-day;
The clouds that come to-morrow,
My smiles shall chase away.

So let me laugh forever,
In shadow or in shine;
May weeping mar us never,
Be laughter yours and mine.
Blue Mountain.

Pastor W. S. Allen: Our revival meeting here at Pass Christian will begin Sunday, Oct. 6 and continue for two weeks. The pastor will do the preaching and Bro. Bill Nason will lead the singing. We are working and praying for a great meeting. The outlook is very encouraging. We have had 20 additions to the church since the first of the year and many others are possibilities for membership in our church. We are going in for a real sure enough fight for lost souls and for enlistment of Baptists who are not yet members with us. This is a great mission field. The Catholic church is determined to hold this field at all costs. They have recently brought five Irish nuns here to work among the Negroes. There are five white priests working in and around Pass Christian all time. I don't blame them. I admire their aggressiveness. I only wish our Baptist people were awake to the great need and opportunity on this great coast country. Here in Pass Christian there is a wonderful opportunity. We are greatly handicapped by lack of money to finance our work. I am praying every day that God will put it on some heart to help us in one of the greatest mission fields in the South. I want to urge that our friends everywhere remember us in earnest prayer during the first two weeks in October especially. Any word of encouragement will be appreciated from interested people.

A QUESTION

"What ought to be done with a brother Baptist who will take his paper, read it for a year or so, and refuse to pay for it?"

Answer. His church should prefer charges against him for dishonesty. If he persists in refusal to make payment, failing to give good and sufficient reasons for the refusal, then his church should withdraw fellowship from him as a man dishonest and dishonoring to the cause of Christ, and said paper should publish the action of the church.

—C. M. Sherrouse.

Third Sunday in October we begin our meeting at Bay St. Louis with Bro. H. L. Martin to do the preaching and the pastor to lead the singing. This is a still more important mission field. With the opening up of the Old Spanish Trail straight into New Orleans there has come a wonderful quickening of interest along business lines in Bay St. Louis. Bay St. Louis is growing and in a few years we will have a city all the way from Bay St. Louis to New Orleans. Our Baptist people are not numerous or wealthy. We have some as good people in Bay St. Louis and this coast section as can be found anywhere but they are fighting a battle that our people up state know little or nothing about. Here also the Catholic church is strong and aggressive. They are building new schools and churches and increasing their forces. The outlook is decidedly more encouraging at Bay St. Louis than it has been since I came on the field. It is hoped that the brotherhood generally will remember the meeting the latter part of October, at Bay St. Louis.

REVIVAL MEETINGS

Bro. A. F. Crittendon did the preaching in the meeting at Georgetown. Bro. Crittendon's messages were enjoyed by all. Bro. Jenson, of New Orleans, lead in the singing. They make a splendid team. There were four accessions.

The meeting at Hopewell was one of the best we have had in years. Rev. B. Locke Davis did the preaching for one week. There were twenty-three accessions to the church.

Three Churches, Galilee, Poplar Springs, and Rockport, all cooperated in a meeting in which Rev. Wade Smith did the preaching in a great way.

Bro. A. J. Cooper led in the singing. They make a great team. There were fifty accessions to the various churches.

Rev. J. W. Talkington did the preaching at Gatesville. Bro. Talkington brought some great messages to our people. There were fourteen accessions.

This has been a profitable summer's work.

—M. P. Jones.

COLUMBUS

Without any extra effort or campaign upon the part of any class or department in our Sunday school, our attendance last Sunday broke all previous records. There were 920 who came in time to be counted on our regular class reports. The highest record reached before this was an even 900 on a Sunday last April, after a strenuous attendance campaign of several weeks.

We also had a great service at the morning preaching hour, when 26 new members came into the church. These were mainly college girls, one of whom came upon profession of faith. Brother Hsu, pastor of the Cantonese Baptist Church of Shanghai, China, and Principal of the Shanghai Baptist School for Girls, preached to a full house at the evening service. He brought a most informing and inspiring message on our mission work in China.

Next Sunday we have a ground-breaking service, celebrating the beginning of actual construction on our new educational building.

Sincerely,

—J. D. Franks.

WHAT WAS THIS ROCK FOUNDATION OF THE CHURCH OF JESUS CHRIST?

"Upon this rock I will build my church."

Matt. 16:18

"This rock" could not have been Simon Peter, nor any other human being, for no such church could be built upon any such man, nor any other man. Jesus Christ is the only foundation, in his vicarious sacrifice. "Other foundation can no man lay that which is laid, Jesus Christ." There was a perilous crisis. Unstable, impulsive Simon Peter was in danger of deserting Jesus, and leading others away. By grace, the Father then revealed the identity of Jesus in part to him as the expected, anointed Messiah King, but did not reveal the spiritual nature of his kingdom then. This revelation was to prevent his desertion then, and keep him with Jesus for his salvation and service. The most powerful opposition was about to destroy Jesus. The Baptist had declared, "the kingdom of heaven is at hand." He was disappointed, perplexed, and murdered. When Jesus fed the five thousand they wanted and tried to make him a king by force. The guileless Nathaneal said to him, "Thou art the King of Israel." Disciples strove for chief places in his Kingdom. We hoped it had been he who should redeem Israel. "Wilt thou at this time restore the kingdom to Israel?" Daniel foresaw and prophesied the destruction of the Roman kingdom. He saw the rock "cut out of the mountain without hands" smite the great image and destroy it. The revelation of the Father to Simon Peter was to be kept a strict secret, otherwise the enemies of Jesus would inform the Romans at once and secure his crucifixion earlier. "Thou art Peter," meant that Simon had been made rock, like in strength for the time, in will power, to remain with Jesus, in spite of the powerful opposition and danger, and disappointment and perplexity, and declension from him of many, from his failure to exercise his miraculous power, call down myriads of angels and destroy his enemies, Jews and Romans, and restore the kingdom of David to Israel, and reward his own disciples. The Jews called the man whom Jehovah chose and anointed to reign under him "the Son of God." Jesus gave Simon the name "rock" temporarily, and withdrew it just before his denial, and at his last interview with him. When Jesus told his disciples of his intended saving self-sacrifice, Simon sinfully rebuked him, and tried to prevent it. Jesus most indignantly called him "Satan," selfishly human-minded against God, and a "stumbling-block," over which one might fall into sin and hell! "Without the shedding of blood there is no remission of sin." "The blood of Jesus Christ, his son, cleanseth us from all sin." "Fools, and slow of heart to believe in all that the prophets have spoken!" The "rock" strength that brought to Simon his appellation, "rock," was limited to this identification of Jesus as the human Son of David, King of the Jews, warlike conqueror, then, and there, he soon afterwards rejected the atoning "Lamb of God that taketh away the sin of the world." Such a "rock" as that could not be "This rock" upon which Jesus said he would build his church. **No church without atonement!** Where Jesus spoke of Simon's new strength from the revelation of the Father, he called him by a word which in Greek is "Petros," which means a "rock" or "stone", and is used here figuratively for strength of mind, or character. "Petros" is a masculine gender, given as a name form. But when Jesus says "upon 'this rock' I will build my church," he does not use the same word, "Petros," but uses another different word in its place, and that word is "Petra," which is a feminine gender form! Why change the word, if the same person is meant? The great scholar, Meyer, says, "hence the feminine form in this instance, because it is not so much a question of the name as the thing which it indicates." The "Petros" name, applied to Simon, represents limited special strength, from the illumination of the Holy Spirit, reveal-

ing Jesus as a king of the Jews, to keep Simon loyal to him then, but as a secret, not to be divulged, but in no sense fitting him to be the foundation of the church of Jesus! The "Petra" rock represents the later transcendent, glorious revelation of the Jesus Christ who is to be finally declared the King of Kings and Lord of Lords, by the Almighty Rock, God, in the Person of the Holy Spirit in the fulness of His Power on the Pentecost of Pentecosts! God is often Biblically figuratively called "Rock as a symbol of almighty grace salvation power." "The Lord is my rock and my salvation." And when the day of Pentecost was being fulfilled, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues, parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:1-4. This transcendent phenomenon of miraculous sound and sights is most aweinspiring, significant, symbolic, and spiritfully prophetic. Out of the silent heaven there comes with lightning speed the sound as of a mighty, resistless wind storm, filling all the house. There came the luminous tongued-shaped forms, sitting upon each one of them. The sound drew the vast crowd of foreigners together. The disciples were completely filled with the Holy Spirit, and He completely mastered and controlled them, and used their tongues and voices exclusively in speaking "the mighty works of God," so that the Galileans spoke the utterly unknown languages of all the foreigners present from all nations, so that each one of them heard and understood "in those languages in which he was born." They spoke "as the Spirit gave them utterance," wholly, miraculously, the words given them by the Holy Spirit. The Holy Spirit was "This Rock" of omnipotent, grace-saving "Power from on High," promised by the Father through Joel, the glorious foundation, genesis, origin, beginning, and support of the visible church of Jesus Christ in its organization and necessary equipment with the spiritual Power essential to world-wide evangelism, "beginning at Jerusalem!" About three thousand souls were thus saved that first day, "and the Lord added to them day by day the saved." "My word shall not return unto me void, but it shall accomplish that which I please, Ish. 55:11. "For the word of God is living and active and sharper than any two edged sword." Heb. 4:12. "Begotten again not of corruptible seed but of incorruptible through the word of God, which liveth and abideth." I Peter, 1:23. "Of his own will be brought us forth by the word of truth." Jas. 1:18. Amen.

—Charles Harris Nash,

Greensboro, N. C.

RELIGION IN OUR SCHOOLS AND COLLEGES

If such institutions do not have in view the religious and moral life of their students why waste money in maintaining them, why not abandon them forthwith? With Harvard, Yale, Columbia, University of Pennsylvania and the University of Virginia, why do we need Denison, Bucknell, Colgate and the University of Richmond? The fact is that we do not need them at all except as distinctively Christian institutions.

The time will never come when we do not need institutions that are distinctively Christian, institutions that major on the helpfulness that they offer to young people who are at the crossroads of life. If our denominational schools and colleges have outgrown this conception, they have outgrown the right to appeal to our denomination either for endowments or students. Christian people should not keep these institutions alive because of sentiment or because of denominational prestige. Too many other good causes need our money. On the other hand, too great sacrifice cannot be made to maintain and expand institu-

tions that really prove a blessing to our young people in the testing time of life. Let that be the ground on which our patronage is decided. If Denison, Bucknell, Colgate and the University of Richmond, for example, minister to the spiritual needs of our young people, they ought to be supported and supported well. If they do not minister to the spiritual needs of our young people, why choose them in preference to Harvard, Yale, Columbia and the University of Virginia?

How this vital Christian atmosphere is to be maintained in our Christian educational institutions is another matter. Generally the students themselves have religious organizations and classes of various sorts. These reach many of the students, and, under proper leadership, do much good. Then the chapel exercises, conducted by the president of the institution, afford tremendous opportunities, if the president is a spiritual man. We have many excellent volumes of chapel addresses in our library. To a president who is not thinking of pampering the student body the opportunity of the college chapel is hardly second to the opportunity of the Christian pulpit. Too many college chapel addresses eschew religion and deal altogether with ethics. One university president told us in our office that the chapel hour in his university had been robbed of joy for him because he had to be so careful not to offend the Jews and the Roman Catholics! Yet that was a Baptist institution. The Jews and the Catholics must have laughed in their sleeves at this spineless president. Would such tenderness have been shown to Baptist boys in a Jewish or Roman Catholic institution?

But how about religion in the class room? Of course, it is conceded that in Bible courses a teacher must talk about Christianity. Too often he talks against Christianity in advocating a spurious Christianity. Certainly great care must be taken in selecting teachers for such courses. They must not only know the Bible, but know the principles of sound pedagogy. But how about religion in other class rooms? Dr. William Lyon Phelps, of Yale, whom we are proud to claim as a Baptist, says in *Scribner's Magazine* for July: "Years ago I was invited to teach in a certain college, and was asked if I could keep my religion out of the class room; on my telling this to President Dwight, he laughed, and said 'My own observation shows that college teachers who are religious never mention it in the class room; the pupils never find it out; whereas those who are anti-religious impress their views on the students and talk about it constantly.'"

We wholly agree with Dr. Phelps and President Dwight that teachers "who are anti-religious impress their views on the students and talk about it constantly." Such "anti-religious" teachers should never be permitted for a day in a Christian college. Trustees and college presidents should see to that. Better have professorships vacant than filled by "anti-religious" teachers. But such teachers when they do slip in are almost invariably propagandists for that which is false. We are in disagreement with these words of President Dwight: "My own observation shows that college teachers who are religious never mention it in the class room; the pupils never find it out." Of course, the truly religious man will not lug in his faith and prate about it on every occasion, but he will not be mealy-mouthed about it. In our day, more than in President Dwight's, questions about religion are constantly arising in every kind of a class room. When these questions do arise the genuine Christian will speak for his Lord and gladly put himself on record. Nor will he be deterred from speaking candidly because of the presence of unsympathetic students. Indeed, their presence will induce him to speak candidly. With teachers as with all other Christian men the Scripture is true which says: "We cannot but speak the things which we have seen and heard."

We do not ask or desire that our institutions of learning shall become advanced "Sunday schools," but we do plead that those institutions

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known as "Christian" shall live up to their name. We do plead that in the session soon to begin our school and college authorities will make a sincere and honest effort to have their institutions pervaded with the spirit of Christ. May God's blessing be on all those who seek thus to glorify his name!—Watchman Examiner.

BLUE MOUNTAIN COLLEGE OPENING

The fifty-seventh annual session of Blue Mountain College began on Thursday morning, September 19th. Most of the Freshmen and many of the upper-class girls arrived Monday afternoon or early Tuesday morning. Throughout Tuesday and Wednesday the freshmen were learning new things about their college life which was just beginning. They were given courses of instruction in The How and Why of Student Government, the uses of the library, etc. Much of this instruction was given by the college seniors, and several members of the official staff of the college delivered short lectures before the groups.

Tuesday night motion pictures free to everybody were shown in the college auditorium. Wednesday night the junior class entertained in honor of their Little Sisters in the freshman class.

The formal opening exercises were held on Tuesday morning in Modena Lowrey Berry Auditorium. The great hall seating nearly a thousand persons was practically filled. The student body and faculty of Mississippi Heights Academy and the High School faculty and students of the local public school were present. Mother Berry was there with her usual radiance—the 57th time that she has attended the opening exercises of Blue Mountain College as one of its officials.

Five new teachers were introduced: Dr. Heinrich Pfizner, Director of the Music Department; Miss Lola Lou Smith, M.A., former Dean of Women in one of the Baptist colleges of North Carolina, instructor in Education; Miss Annie Laurie Roberts, M.A., instructor in Spanish; Miss Floraine Porch, B.A., assistant in Expression; Mr. Allen Thompson, B.A., LL.B., Mississippi Tennis Champion for three successive years, instructor in History director of athletics.

The devotional exercises were conducted by Dr. Lemons, pastor of the Blue Mountain Baptist Church, and Rev. N. N. Maxey, pastor of the local Methodist Church. Dr. J. D. Ray of the South-western Baptist Theological Seminary, also made a short talk.

The opening address was delivered by Clifford Davis, Vice Mayor of Memphis, and a former Mississippi boy. He is a deacon in the First Baptist Church of Memphis, and was former president of the City B. Y. P. U. there. Everybody was enthusiastic about his masterly address.

The application for rooms had been so great that we were compelled to remove a large number of our faculty members away from the campus into local homes, in order to make room for the great number of students. More than three hundred completed their registration by the end of the first day, and there were a number of others who had not finished the details of registration. I believe we could have filled another large dormitory if we had had it.

On Friday night Miss Mary D. Yarborough, director of Student Religious Activities arranged an attractive reception in Whitfield parlors for all the students in the college. The local pastors and their wives and the members of the B. S. U. Council were in the receiving line.

The college is off to a splendid start and we hope to accomplish much for the Master during the session.

—Lawrence T. Lowrey.

The Literary Society spirit seems to be regaining its strength at Miss. College. Both of the Societies have organized and are doing some good work. Senator W. N. Taylor gave the principal address for the Hermenians this year and Dr. J. T. Wallace for the Philomatheans.

—Student.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Tithes and Offerings as Recorded in the Bible (Continued from 9-5-29 issue)

C. OFFERINGS.

A tithe is one-tenth of one's increase, and, as has been shown above, all of it should be brought to the church, and the church should use it for the advancement of God's Kingdom in the earth. An offering is that which is given to the Lord out of the nine-tenths, after the tithe has been paid through the church. Each individual may give his offerings through the church, or he may give or send them directly and personally to the various objects as he thinks best. Individuals make offerings to God by giving to God's people who are in need. Jesus said, "Inasmuch as ye did it unto one of the least of these, my brethren, even the least, ye did it unto me" (Matt. 25:40).

1. Everybody should make offerings unto the Lord.

(1) Each one should make an offering on every Lord's day.

"Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections may be made when I come." (I Cor. 16:2).

(2) Each one should give as liberally as possible.

"He that giveth, let him do it with liberality." (Rom. 12:8).

(3) Those who do not have possessions are commanded to work, that they might have whereof to give.

"Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give him that hath need." (Eph. 4:28).

(4) Those who have houses and lands, livestock or other property, but little or no money, should sell some of their property and give alms.

"Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also." (Lk. 12:33-34).

Some people would disobey Christ and let his cause suffer before they would sell any of their property and give to advance the cause of Christ.

"Jesus said unto him, If thou wouldst be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come follow me. But when the young man heard the saying, he went away sorrowfully; for he was one that had great possessions." (Matt. 18:21, 22).

(5) The more one has, the more he should give.

"To whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more." (Lk. 12:48).

(6) People enjoy giving to those they love most. If they love the Lord, they find pleasure in worshipping Him with their gifts.

"As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace (of giving) also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity of your love." (II Cor. 8:7, 8).

(7) If anyone who has possessions refuses to give liberally, it is apparently because he does not love God.

"He (Jesus) laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (I Jno. 3:16-17).

(8) Unless those who have possessions give them or use them for the advancement of God's Kingdom, they help to defeat the purpose of Christ's coming into the world, for Christ "came to seek and to save (to the glory of God) that which lost" (Lk. 19:10). And, if a man does not use his possessions to the glory of God, his possessions are lost even though he himself is saved.

(9) Those who are rich are commanded to be humble, do good and give liberally.

"Charge them that are rich in this present world, that they be not high-minded, nor have their hopes set on the uncertainty of riches, but on God, who gives us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." (I Tim. 6:17-19).

(10) No one loses anything by giving, provided love is the motive that prompts the gift.

"Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." (Lk. 6:38).

"And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." (I Cor. 13:3).

(11) The Lord blesses those who give, and curses those who do not give.

"Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Then shall he say also to them on the left hand Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." (Matt. 25:34-36, 41-43).

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20:35).

(To be continued)

Riverside Association meets at Lyon Thursday, Oct. 24.

The blessings from the Lord came in abundance in two revivals in Montgomery County this summer. Brother W. M. Powell, of Isola, assisted the writer at Hays Creek and Pine Bluff churches to which there were about thirty additions. Brother Powell preaches with great power. Both churches invited him back next summer.

—F. O. Martin.

We held our meeting at Arm the 3rd Sunday in July, with the pastor, Rev. Earl Ferrell, doing the preaching, and his brother, Mr. Eugene Ferrell, leading the singing. The spiritual interest seemed to grow from the beginning, and large crowds attended every service.

We have never seen a more tireless worker in a protracted meeting, than is Bro. Ferrell. He is truly a winner of lost souls, and a most faithful pastor. There were added to the Church, 20 for baptism, 4 by letter, and 1 by restoration.

Mississippi Woman's Missionary Union

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Holding Forth the Word of Life in Our State

When you read this article we will be upon the threshold of our Week of Prayer for State Missions. As I pen these lines there are many questions I am asking myself. One is this, are you praying definitely? What prayer above all other prayers should you pray this week? My heart cries out, Father give me a heart like thine; give me the seeing eye that my heart may be stirred. As I study the life of my Lord I find that practically every time we read of His compassion, it is introduced with these words "When He saw." My friends if all of us could see the numerous lost souls right in our midst, the host of nominal christians that are ignorant of the word of God and the multitudes that are bound down in ignorance, superstition and indifference in our own Fair State I believe our hearts would be stirred and we would recognize the importance of Holding Forth the Word of Life in our State. James Chalmers, a missionary divine, said, "It is by living a divine life, by striving to follow in the footsteps of Him who came to express the Father's love, that we win the heart."

Another question that I am asking is this: "Are you praying in faith?" I take down my Bible and read "And whatsoever ye ask in my name that will I do that the Father may be glorified in the Son." "If ye ask anything in my Name that will I do." "And Jesus saith unto them, 'Have faith in God.' 'Therefore I say unto you whatsoever ye pray and ask for believe that ye receive them, and ye shall have them' and again 'and it shall come to pass before they call I will answer, and while they are yet speaking I will hear.' I close the Book and ask my Father's forgiveness for ever having a doubt. What reasons have we for not asking the Lord for \$10,000 for State Missions?" The eyes of the Lord are on the righteous and his ears are open to their cry."

—Fannie Traylor.

We are constantly getting expression from those who are using "The Window." One Y. W. A. Leader writes, "I think it is a wonderful magazine for our girls." Another says, "We are sending in seven subscriptions to 'The Window' today and we hope ere long each Y. W. A. girl will be a subscriber."

Let us not forget the Honor Roll for our auxiliaries. The Sunbeam Band that gives \$2.50 or more for State Missions during Week of Prayer will be on Honor Roll. The R. A. and G. A. that gives \$5.00 or more and the Y. W. A. \$10.00 or above will be added to this list. If we do this we will bring into the State Board Treasury more than \$5,000. What a rich experience this will be for us.

I have heard from two Sunbeam Bands that already have more than \$2.50 in their envelopes ready for the offering; McComb First and Calvary Baptist, Jackson. Jr. R. A.'s at McComb and Jr. G. A.'s there, both have their \$5.00 and more. The New Hebron G. A. Leader told me the other day I could count on more than that amount from them.

One associational leader wrote me she was making an effort to have every auxiliary in her

county on this Honor Roll. These are very encouraging remarks. Let me have others. Who will be the next?

Some encouraging remarks from a Jr. R. A. Leader, "I just know I have the dearest little bunch to work with. They leave their cotton picking each Wednesday afternoon and seem to enjoy the meetings. We have had our social and camping trip and now I am having the mothers to meet for an old time quilting party. The boys gave the scraps, the shut-ins pieced them and now their mothers will quilt them."

Friend can you guess why the boys are eager to come to these meetings. My first guess would be that the leader has a specially planned program each time.

A House Party That Was Different

At the District Meeting in Philadelphia last May, the B. W. M. U. of District Four voted to have a Missionary House Party at Clarke College, and to invite all the Sunbeams, G. A.s, R. A.s, and Y. W. A.s and their leaders to attend. In response to this invitation 92 were enrolled in classes conducted by Miss Traylor, State Young Peoples Leader, Misses Evie Landrum and Ruth Watkins assisted by Rev. McGraw of Decatur. Mrs. H. F. Broach of Meridian, District Vice-President and Mrs. W. D. Cook, Forest, Young Peoples Counselor for three days intensive study of Our Mission Fields in South America. Interspersed with this were songs, games, inspirational talks, devotional messages and interesting hikes and Nature Stories by Miss Fannye A. Cook Ex. Secty. of the Mississippi Association for the Conservation of Wild Life.

Five o'clock was none too early for those interested in making acquaintance of the birds, trees and flowers on the campus and in the vicinity of Newton to get out on their hike and Miss Cook led them in some interesting discoveries, but they were back at 7 o'clock for breakfast.

At 8:15 o'clock all assembled in the auditorium for a devotional period led Tuesday by Dr. Lowrey, Wednesday Mrs. H. F. Broach, Thursday, Mr. Rainwater the new bookkeeper at the college who is also studying for the ministry. These were all very inspiring messages. During these periods we had interesting discussions of "Life at the W. M. U. Training School" and at the "Y. W. A. Camp at Ridgecrest." Following this period were group sessions to Study Missions for an hour. Then came a period of recreation led by Miss Watkins and the inspirational hour was led by Mrs. Cook in illustrated talks, on "Important Questions," "What Are We," "Why Are We Here," "How May We Fulfill Our Mission?" "Where?" and "When?" and God's Question—Who?"

After a good dinner prepared by Charlie the College Cook under the direction of Mrs. Tilson the dietician everybody was permitted to rest who did not have important conferences or other activities till 3 o'clock, when Miss Cook gave interesting Nature Study talks; "The Importance of Birds," "The Importance of Conserving Trees and Wild Flowers" and "Good-Out-Door Manners." Supper was served at 5:30 followed by Vesper Service on the campus conducted by Miss Traylor whose themes were "Knowing Jesus Better," "The Life of Joy" spelled by having (O)

Nothing between (J)esus and (Y)ou, and "The More Abundant Life." The devotional songs used and the holy quietness of the departing day made these Vesper Messages especially impressive and left us in the right attitude for an hour and a half of wholesome fun. Tuesday night was "Stunt Night"—Wednesday Night Miss Cook staged a Wild Flower Contest in which nine leading candidates for the honor of being voted the choice for National flower presented their claims. Wild Rose was accorded first place in this ballot leading Golden Rod by one vote. This was followed by "Talent Night" in which the main feature was an extemporaneous debate by Dr. Lowrey and Bro. Carter in which Dr. Lowrey lost but he felt no embarrassment so gratified was he to know the judges—three women—could agree on anything.

The climax of the whole program was reached Thursday night in the "Air Plane Tour of South America" stops were made at the principle Mission Station in each country and many things of interest learned about the wild life, the resources, the School of Missions, work from our Missionaries there and much delight expressed by the Missionaries from Mississippi from this visit from the Clarke College House Party and promised to send interesting facts and pictures for the essay, booklet and poster contest the boys and girls are to put on this year throughout the District.

A Consecration Service led by Miss Watkins terminated the journey and sent us home to live more purposeful lives during the year and to bring many of our friends with us to see that "A Missionary House Party is the Very Best House Party of All," and that no better hosts and hostesses can be found than Dr. and Mrs. Lowrey, Bro. and Mrs. Carter, Mrs. Tillson, Mother Griffin and Hattie Meadows, President Clarke College Y. W. A. who represented our District at the Y. W. A. Camp at Ridgecrest.

—Mrs. W. D. Cook.

His many friends are sorry to know of the illness of Dr. H. M. King, of Jackson. It is hoped that his sickness will be of brief duration. His work was exceedingly heavy last Sunday.

On the first Sunday in October the revival meeting begins in the church at Clinton. Dr. Lovelace will have to his assistance Dr. H. W. Tribble of the Louisville Seminary. There is no other church in the state in which so much of the interest of Mississippi Baptists centers. There are gathered many sons and daughters of our people throughout the state. There are a large number of our leaders for all the future work. There are fifty or more of our young preachers. There is great need for a Holy Ghost revival for all of these and for the future of our work. Pray that souls may be saved, and that the love of God may be shed abroad in our hearts. The meeting begins soon after the opening of the two colleges, and the attitude of these young men and young women toward the Lord and his work for the year and for life will be largely determined by the results of this meeting. Their conduct and their work in school will be affected by this meeting. Pray definitely, specifically, earnestly, daily for the blessing of God on the work.

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Published every Thursday by the
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Board

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R. B. GUNTER, Cor. Sec'y

P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

CLAUD SMITH

While in Mo. recently I passed through the beautiful little city of Palmyra. Rev. T. J. Smith related to me the following story, said to be true, of an incident of the Civil War: "Among others two men of Palmyra volunteered and entered the Confederate Army and became members of the same company. Both were captured and held as prisoners of war by the Federals. During the period of their imprisonment ten Federal authorities passed an order that unless the ten Federal soldiers were accounted for that ten Confederate prisoners would be shot the next Saturday, and then each Saturday until the lost soldiers were accounted for.

"The method of determining the ten who were to be shot was for all the prisoners to draw and the ten drawing the fatal numbers would die that day. One of the two men from Palmyra was named Humphries, a man having a wife and children, and the other was a young, single man by the name of Claud Smith. In the drawing Humphries drew the fatal number and was to be shot. Smith pleaded with Humphries, that as Humphries had a family dependent on him for support and he had none, that he be allowed to take Humphries' place and be shot in his stead. To this Humphries finally agreed. They asked those on charge of the prison if this would be allowed, and they agreed to it. So Humphries stepped out of the death-line and Claud Smith stepped in and marched bravely to the place of execution and was shot to death along with the other nine unfortunate ones. It is said that Smith remarked as he stepped into the line of death, 'If I had nine other lives I would freely give them for these other poor men.'

"On the court square of this nice little city stands a marble shaft. On it are cut the name of these ten men, and Claud Smith's name heads all the rest. Truly he died for oth-

ers that they might live."

I relate this as a vague illustration of the sacrifice that our Lord made of His life that poor sinners might live. He died not for one man, but "He tasted death for every man." O, how we should love Jesus!

Hope and Knowledge

We hope that we will receive the promised future blessings, but we know that we have eternal life. Some people, even some Baptists, shy at this statement. But we must believe the Bible. This Book says: "We know that we have passed from death unto life, because we love the brethren" (I John 3:14); "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (I John 5:13); "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). If Paul knew why not we?

Some are fearful to claim this knowledge, some because of timidity and still others because of the fact that they do not walk as close to God as they might and, therefore, their evidence is not bright enough to warrant them to believe and express such confidence. Brother, sister, doubting ones, walk close to Him, commune with Him often in prayer, read His blessed word daily, and there will spring up in your soul such a knowledge and such a joy that you will be able to say, "I know that my Redeemer liveth"; "I know that I have passed from death unto life." Jesus has promised life for a loook, or rather, He has said, "He that believeth on the Son hath everlasting life" (John 3:36); "He that believeth on me hath everlasting life" (John 6:47). Jesus meant what He said; we know whether we have believed on Him or not. So it seems to me to doubt that we have eternal life is to doubt the promises of God.

Some will say that we read, "We are saved by hope" (Rom. 8:24); "For we walk by faith, not by sight" (2 Cor. 5:7). In the first instance Paul was writing to twice-born people. Hope here does not have reference to our being born again, but has reference to our bodily redemption, our resurrection, as may be seen by reference to Rom. 8:23. Knowing that our bodies are to be redeemed and thus delivered from this bondage of sin, hope impels us to live on and overcome the evil desires of the flesh for we know we are going to conquer; we are thus saved from discouragement and surrender to the baser desires of the flesh because of this hope. So "we are saved by hope." Some one has said that "Hope is desire mingled with expectancy;" we desire better days, for the complete triumph over sin, the resurrection of the body, an entrance into heaven; God has promised them, we believe God, so our desires are mingled with expectation that all these will be ours some day. Hence we have hope.

Then in the second instance salvation is not a walk—"We walk by faith;" salvation is a free gift, an instantaneous transaction, a new

birth, so not a walk. The Christian life is a walk—"O, for a closer walk with God!" Walk worthy of the vocation wherewith ye are called" (Eph. 4:1). This walk is by faith and not by sight. We cannot see God, we cannot see Christ, we cannot see the final outcome of the journey and the home at last, but we have faith in His word and walk the upright life by this faith. The unsaved man has neither hope nor God (Eph. 2:12), consequently he cannot walk by faith. He walks by sight, for he lives only for the things of this life which he sees.

I am glad I can say, "I know that my Redeemer liveth," "That I know that I have passed from death unto life, because I love;" "I know that I have trusted Jesus, therefore I know that I am saved." This is not boasting, but an expression of confidence in the promises of God.

Notes and Comments

The Executive Board meeting of the Yalobusha Baptist Association will be held with Big Springs Baptist Church, six miles west of Water Valley, 9:30 a. m. on the fifth Sunday in this month. A good program is announced. Come and be with us.

The Baptist Church at Derma, Rev. J. M. Spikes pastor, has voted to build a new and modern house of worship, same to be ready for occupancy by next Jan. 1st. This is a splendid church and led by one of our finest young pastors. I am informed that the church at Vardaman has resolved to build at once also. Old Calhoun Baptists are getting on the move.

Rev. J. B. Middleton of Slate Springs, and surrounding communities, has moved his family to Mississippi College where he will finish his college course at that fine institution. He has finished at Clarke Memorial already. He will continue to serve some of his churches back home.

Married—On September 16th, Miss May Provine, of Grenada Co., and Mr. Boland, of Calhoun City, were happily married, Dr. W. E. Farr, of Grenada, saying the solemn words that made them one. Miss Provine is the only sister of Deacon J. F. Provine, of Coffeeville, Dr. J. W. Provine, of Miss. College, and other brothers. Her father, Capt. R. N. Provine, age 88, is still living. May their life be strown with roses of love, happiness and success.

Be sure to heed the request of Bro. J. L. Boyd of last week relative to sending to Dr. Lipsey minutes of your associational meeting. This is important. Such information as is given in them may seem of little consequence to you, but it is invaluable to the historian. Also let him have that biographical sketch, and that historical sketch of your church. These are needed also in making up Baptist history.

One of the objects of prayer suggested and accepted by the Fellowship Prayer Union is to pray that our Baptist people will be more lib-

eral givers and that they will live more consistent lives. What do you wish to have as an object of prayer? Let us hear from you.

AN APPEAL

To Pastors of Churches Affiliating
With the Southern Baptist
Convention

Dear Brethren:

Your Administrative Committee—a sub-committee of the Executive Committee of the Southern Baptist Convention—desires to share with you a conviction and a vision which came with unusual force to each member of the committee at its recent session in Nashville.

That conviction is that Southern Baptists, with all their requirements today, need nothing else nearly so much as they do a new fellowship and power with God; while the vision was that of the possibilities involved in our own lives, in our churches, and in the denomination and world at large that would be realized through a deep spiritual revival in the hearts of the nearly four million white Baptists of the South.

And just as forcible as were this conviction and vision, was the assurance in our own minds and hearts

(Continued on page 16)

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Name.....

Address.....

BAPTIST BOOK STORE
502 East Capitol St.,
JACKSON, MISS.

We, The Dallasburg Baptist Church, Wheatley Kentucky, do hereby express our sincere regret over the resignation of our friend and pastor, B. W. Hudson.

Only God knows the many hours spent by this faithful pastor and his beloved wife in prayer and planning for the good of this people and the advancement of the Master's work at this place.

In two and one half years they've been with us, all phases of our Church life have been strengthened, a church debt of \$1,000.00 has been paid, diplomas and seals have been awarded to the Sunday School, the B. Y. P. U. and W. M. S. study course and reading circles.

Three B. Y. P. U.'s have been organized under their direction, and are doing excellent work, last year our Intermediate B. Y. Y. U. with Mrs. Hudson as leader, won the State B. Y. P. U. Efficiency Cup, Twice before, in Miss., Mrs. Hudson led her Intermediates to win similar honors.

We are convinced that no finer "young people leaders" can be found in all our South-land than these two God-fearing people.

Their labors of love for their Lord, shall continue to bear fruit through the coming days and years in the lives of these young people they have trained, God has blessed in a special way, our work together within the past few months.

Because of unfortunate existing conditions our church was much discouraged at the beginning of this year, but after a season of earnest prayer and under the wise and loving leadership of Bro. Hudson and wife the members put their shoulders to the wheel and the work has gone forward in a wonderful way, the spirit of cooperation has been fine, and our church is in excellent working condition as these two beloved friends go from us to larger fields of service.

Our W. M. S. except for one point was A-1 last quarter, our Sunday School is now A-1, our three B. Y. P. U.'s are standard, the intermediates having won the Associational Efficiency banner for the quarter, this banner which has been a working inspiration to the young people of the Association was an idea of Bro. Hudson's, the work of Bro. B. W. Hudson and wife will live on in the lives of this people.

THEREFORE, Be it resolved,

FIRST, We have found Bro. Hudson to be a real friend, a true efficient and faithful minister of Jesus Christ.

SECOND, That we shall miss their pleasant smiles, their wise counsel, and the inspiration of their faith, loyalty and consecration.

THIRD, That our sincere love and prayers follow them. May God bless and continue to use them wherever he shall call them to serve.

FOURTH, That a copy of these resolutions be spread upon the minutes of this church, a copy be sent to the Western Recorder, Louisville, Ky., and a copy to The Baptist Record, Jackson, Mississippi, their home State for publication.

—Dallasburg Baptist Church, Wheatley, Ky.

PRAYER AND OUR SONS

Ben Cox

Never have I seen a more earnest expression than that on the face of a dear father, a consecrated Presbyterian, who gripped my hand Wednesday morning and requested that the Noon Prayer Meeting make earnest prayer for his son, a high school boy who was influenced with bad associates and who was breaking the hearts of his parents. I assured him we would remember the matter at the Noon Meeting.

To our great joy the pastor's secretary reported at the meeting yesterday that he had come in to bring the good news that the Lord had already answered prayer, that when the boy came home from school Wednesday afternoon he went to his mother weeping and told her that he was sorry, and would never do this again.

You may be sure there was great rejoicing in that home, and at the Noon Meeting.

This Presbyterian brother has good cause for believing in the prayer hearing and prayer answering God, for about twelve years ago he came in to the meeting and said, "I have a wife and several children and am badly in need of a position. Will you please pray that I may get one?" A young lady at that meeting went to him at the close of the meeting and gave him her uncle's address in a prominent Memphis wholesale house. They called me up about him and I gave him a good recommendation. In a few days he was employed and is still there, in charge of an entire floor. The head of the firm, while showing me through his establishment one day, said: "He is one of the best men we ever had."

He has dropped by the church many times during these twelve years to bring a message or leave some money. He says: "I cannot come to the Meeting personally, but I look up at the old tower and join with you in prayer."

Central Baptist Church, Memphis, Tenn.

FIFTH SUNDAY MEETING OF NEWTON COUNTY BAPTIST ASSOCIATION AT MOUNT VERNON BAPTIST CHURCH, September 29, 1929

1. 10 A.M.—Exposition of S. S. Lesson—J. F. Carter, Newton, Miss.
2. 11 A.M.—Sermon—Dr. W. T. Lowrey, Newton, Miss.
3. Noon
1. 1:30 P.M.—The Relationship of the Church's Activities—Rev. J. E. Wills, Newton, Miss.
2. 2 P.M.—The Opportunities that the B. Y. P. U. affords in enlisting young people in Church Work—Rev. John Gunn, Decatur, Miss.
3. 2:30 P.M.—How to enlist young people in systematic giving—A. D. Bassett,

Decatur, Miss.

Song Service will be led by Jack Perkins. Music by Newton County Junior College Band.

SHOWERS OF BLESSINGS D. W. Moulder

I baptized 116 in my nine churches; received 74 by letter.

I had a meeting at Calhoun, Covington County. The writer organized this church and preached four years for them. They have had no pastor this year. We had a fine meeting; one lady school teacher joined the church. They called Brother Abel of Collins to preach for them. They organized a Sunday School and went to work.

The next week I went to Centerville, Jones County. Preached three nights for them. We had large crowds and fine services. I also organized this church, and preached seven years for them.

This past week the meeting at Pleasant Hill, Smith County, was to begin. The pastor, S. E. Murphey, being sick they came after me to hold the meeting. I began Sunday, and preached till Friday night. The Lord was with us all the way. We had large crowds, fine order; everybody interested. The old members said it was the greatest meeting in the history of the church. We had from 40 to 50 men and that many women in our Sunset Prayer Services. Many prayed that never prayed in public before. There were 28 members added to the church, 22 baptized. The pastor came the last night of the meeting. They showed their appreciation of our services by paying me \$85. We made up \$118 to ceil the church. Organized a Sunday School. Everybody left happy. The Lord be praised for the blessings.

UNCLE JOHN David E. Guyton

Uncle John was not so much, When it came to clothes and such, Used to worry Aunt Maria With his tattered, soiled attire.

Used to work from dawn till dark, Happy as a singing lark, Proud at night to shout and play With his children, young as they.

Uncle John had little wealth, Save his family, friends and health, Lived a renter all his days, Walking in life's lowly ways.

Always stood for what was right, Never sought nor shunned a fight, Took to games and country fairs, Like a preacher to his prayers.

Uncle John could scarcely read Simple scriptures or the creed, Never led in public prayer, Home or church or anywhere.

Never taught in Sunday School, Could not quote the Golden Rule; Be he lived from day to day, Texts that others simply say.

Uncle John would share his mite With the needy, day or night, Nurse his neighbors, sick in bed,

Help to bury all their dead.

Always had a healing word For the wounded, never heard Evil said of anyone, But he told of goodness done.

Uncle John could give no gleam, When it came to things that seem; But his neighbors, when he died, Proud and lowly, came and cried.

Heaped their flowers on his grave, Called him good and true and brave, Sobbed aloud and said that he Lived like Christ in Galilee.

THE WAYS (By John Oxenham)

To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High
Way
And the Low Soul gropes the Low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go.

Sin is only a "bargain price" for the soul.—(Kind Words.)

Tommy's System

Teacher: "Surely you know what the word 'mirror' means, Tommy. After you've washed, what do you look at to see if your face is clean?"

Tommy: "The towel, ma'am."

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Baptist Students Union

"Jesus Christ, the same Yesterday, Today and Forever."

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Bertha McKay, V. Pres., M.S.C.W. Wilson P. Gill, Treas., A. & M.
J. B. Flowers, Editor

—Address all communications to Box 231, Clinton, Mississippi—

Did you know that last year this Column was the only B. S. U. column in the South. In appreciation of that fact and the kindness of Dr. Lipsey, who made it possible, this first appearance of the year is affectionately dedicated to him.

To acquaint the people of the state more thoroughly with student movements and to help them to become more in sympathy with student problems it is the purpose of the state leaders to publish in this column an explanation of the particular movement that is under way at the time of publication.

Freshman has passed and the movement now in the hands of the religious leaders is church relationship Day.

Church Relationship Day

Some special Sunday is observed as a day for students to properly relate themselves to the local church at the college center. Just what that relationship shall be will be left to the plans and wishes of the local church. It is vital that students should maintain a virile, faithful connection with the church nearest the school center. The habits of the "Church Tramps" have been formed too often during college days. The college period is the last formative period of youth. After college they are adults. They then assume more seriously the obligations and responsibilities of life. They then "make their own way." It is of surmounting importance, therefore, that the proper relationship should be maintained with the church, so that there should be no break in church loyalty.

—(Baptist Student)

Blue Mountain College B. S. U. Calendar 1929-1930

Sept. 16—First Council Meeting.
17—New girls visit "Student Room for punch. 18—B. S. U. Registration and "Baptist Student" Campaign. 20—B. S. U. Reception. 22—Sunday School, Church, Prayer Meeting, and B. Y. P. U. 25—Y. W. A.

Oct. 2—Y. W. A. Playlet—"Two Masters" 6—Church Relationship Day and Organization of Life Service Band.

Nov. 5-8—B. Y. P. U. Study Course. 8-10—Student Conference at Hattiesburg.

Dec.—Mission Study Course.

Dec.—Mission Study Course. Week of Prayer for Foreign Missions. "Lottie Moon Christmas Offering. 29—"Student Night" at home. 31—Southwide B. Y. P. U. Convention at Memphis.

Jan. 1 & 2—B. Y. P. U. convention continued. Election of unit organization officers, for new semester.

Feb.—Friendship Circles. 11-15—B. S. U. Week of Study.

March—State B. Y. P. U. Convention at Clarksdale.

April 2—Election of B. S. U. Officers.—Vocational Emphasis Week.—B. S. U. Social.—W. M. U. Convention at Tupelo.

May—New B. S. U. Officers on duty.

June—Y. W. A. Camp and Student at Ridgecrest.

M. S. C. W. NOTES

The B. S. U. Council of M. S. C. W. held its first meeting September 12. Plans were made for a mass meeting of all the officers of the different organizations of the B. S. U. The purpose of the meeting will be to explain fully the B. S. U. organization.

Sunday September 22, was set aside as Church Relationship Day when the students will be urged to put their membership in one of the local Baptist Churches.

An interesting feature of this year's work, which was discussed, will be the course of Bible Study which Miss Irene Ward, local Student Secretary, will offer. This course is one prescribed by Fort Worth Seminary and will give a person who completes it seven hours on his masters degree in Religious Education.

The Council held an advance retreat before the opening of school. Those who attended feel strengthened and better fitted for their work in this new year. The members present were: Bertha McKay, Imogene Harrel, Zana Wilson and Mary Ruth Hawthorne.

In the midst of the rush which always comes when school opens one often hears the name Ridgecrest mentioned. Many M. S. C. W. girls hold pleasant memories of a trip they made to this "Land of the Sky" where they attended the student Retreat. Through the efforts of Miss Irene Ward two buses were secured in which the trip was made. Sight seeing tours were taken along the way making the trip there and back an enjoyable one. The representation from M. S. C. W., which was the largest from one school, did much to swell the Mississippi delegation which was the largest state delegation present.

First Meeting of Ministerial Association at Mississippi College

Mississippi College has long been noted for its winning teams and for its fighting spirit. This does not characterize the athletic field alone, for the Warriors of God at the great school are busy too.

The first meeting of the Ministerial Association was held Tuesday night, September 16. Mr. Slater Murphy, the president of the Association for this year, expressed his

appreciation of the old students being back and heartily welcomed the new Students, some of whom were Freshmen while other were transfers from Clarke Memorial College. He, then outlined the plans and purposes of the years work, stating, after it had been voted upon and unanimously accepted by the Association that a committee would be appointed to look into the business of preachers who had left owing the merchants of Clinton bills which were not satisfactorily settled. After a thorough investigation has been made, those who have been found to be at fault will be written, and if necessary more drastic steps will be taken to remove this stain which has caused no little criticism of the great majority of irresponsible fellow workers. We know that most of the accusations are false and that most of the criticism is unjust; therefore this investigation is being made in order that we may have definite knowledge with which to fight this subtle work of the devil.

A splendid brotherhood permeated the meetings of the Ministerial Association each Tuesday and Friday nights at seven o'clock as it meets on the second floor of the Science Building. Any one happening out our way at that time is cordially invited to visit with us and to enjoy an hour of real spiritual devotion.

—Carroll Hamilton, Rep'tr.

Freshman Week at Miss. College

When the Mississippi College freshmen packed their trunks a week early and came on to school little did they realize that they were enjoying a privilege that the upperclassmen did not have before them for it was the first genuine Freshman Week held on the campus. The first week a freshman has in school is by far the most important. He makes friends that are not always the right kind, formulates opinions that are in general the opinion of some upperclassman passed on to him, and he gets no idea of what is expected of him except what he picks up from the conversation of groups of boys that always congregate about in the dormitory.

Realizing this the Y. M. C. A., assisted by the Student Body officers and members of the B. S. U. Council, conducted the program for one of the most fruitful weeks that was ever had on the campus. Beginning Friday before school opened and continuing through the following Wednesday night the Freshman was initiated into the mysteries of college life.

The first night the Student Body president, Mr. Prichard, and the Y. M. C. A. president, Mr. Ingram, were the principal speakers. The following day the other organizations on the campus were explained with special emphasis on the religious life of the students. After that a tour of the campus was made by small groups with an upperclassman as guide. Special programs marked the worship Sunday. Monday night the Freshmen were given a banquet to which all faculty members were invited. There was no main speaker for the evening but as each faculty

member was introduced he was permitted to say what he saw fit.

Monday, Tuesday, and Wednesday mornings were spent in helping the Freshmen register and meet classes. The week was closed with the prayer-meeting service Wednesday night at which the entire student body was present. The entire program was in charge of the B. S. U. Council with the president of the Council presiding. The first half hour was spent in an explanation of the functions of the Council and the necessity for one. This period was concluded by a talk from the pastor, Dr. Lovelace. Then the young people adjourned to the basement of the church to spend some time in good companionship with their fellow students. A short program was prepared but the main purpose of the hour was to promote a better acquaintance of the students with the new men.

The leaders on the campus feel that the Lord has blessed the work so far and a greater and better interest in religious activities has never been shown before on the campus. The attendance of the Noon-day Prayer Meeting has been nearly tripled and a record crowd was at S. S. and church last Sunday. Still no time has been had to see the permanent results of the week.

The Ole Miss B. S. U. Council is starting the new school year off with a great deal of enthusiasm. Nine of the council members arrived
(Continued on page 14)

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Stop infection! Kill the millions of germs hidden in even the smallest pin-scratch. Clean and soothe the cut or surface-burn with Dr. Tichenor's Antiseptic, the reliable household antiseptic-germicide. Used in millions of Southern homes. For "First Aid" keep one of three sizes convenient at all times.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Luke 2:41-52

When the "little Lord Jesus", as He is reverently called in song and story, was twelve years old, he came to be called, as was the custom in his country, almost a man, and began to wear a different kind of coat or garment. That same year, also, he was large enough to go with His mother and Joseph to the great Passover feast which everybody attended once a year at Jerusalem. This feast was held to help them to remember the great time when the Jewish people were freed from slavery and brought out of Egypt by the Lord. Psalms 121, 122, 125, and others, are the songs that the people sang as they went up to Jerusalem to this feast. Great companies of people were coming back after the feast, and the little boy, when Joseph and Mary did not see him with them, was thought to be with some of the kinfolks. But after a while, they looked very carefully for Him, and when He was not to be found, they hurried back to Jerusalem. And where do you suppose they found Him? They found Him in the great church building, their temple, and He was in the midst of a meeting of the big preachers, listening to what they said, and asking them questions that probably they could not answer. These great teachers could not understand how a little boy could take an interest in church matters, and how He could know the answers to their hard questions. His mother said to Him, "O Son, how could you treat us so badly? We've looked for you everywhere, and have been worried to death." She could not forget that her little son had been lost, but to Him had come a knowledge that He was the Son also of God, and He told her that He must be about His Father's business, or in His Father's house. They could not understand this, and the little boy who was the Son of God went home with them to mind them as He had always done. His mother could not forget His words, as she watched Him grow in size and knowledge. And thro' the years, he gained friends of all about Him, and God loved Him.

My dear Children:

How do you like these crisp, cool September days? This morning, our thermometer is nearer 50° than 60°, and we have a good, bright wood fire in the living-room fire-place, but the doors and windows are wide-open. Fall is certainly here, and this is the time for hard work in school, isn't it? You can easily count how many letters, or how few, we have this week. If it is because you are studying so hard that you have not written, I will forgive you.

We have company now. Little Jeannie Howe and her mother are with us, and we three have decided that the prize in her contest is to go to Hortense Webb, of Hattiesburg. We are sending her with our love, a little hand-painted jam-pot, made in Newport, England. It is to hold jam to put on her buttered bread, or any other little preserves, or even candy. This closes the contest, which has been very interesting.

Write to us, please, boys and girls. With love,

Mrs. Lipsey.

Courtland, Miss., Sept. 17, 1929.
Dear Mrs. Lipsey:

Will you let me join your happy circle? I am staying with my Aunt and she takes the Record. I enjoy reading it. I am 14 years old. Who is my twin? I live eight miles out in the country (have lots of fun too). I am still blessed with a Father and

Mother, 3 sisters and brothers. I go to church every Sunday. Bro. Hickman is our pastor. I am a member of the Junior B. Y. P. U. Our school has been going on nearly three weeks. I study the eighth grade. I am sending 10c for Miss Gladys. Will write again if I see this in print, as I want to surprise my Aunt. Lottie Clark.

With good roads and cars, eight miles is not far to go these days, Lottie. We are glad to have you as an Honor Member, and you must write again soon.

RECENT RELIGIOUS TROUBLES IN MEXICO

(By Rev. A. N. Porter, Waco, Texas, Missionary to the Mexicans)

The Roman Catholic Church has been in politics in Mexico for more than 400 years. For more than 300 years church and state were united. Mexico was one of the last countries in the world to put down the "inquisition." History reveals the startling fact that less than 100 years ago, men were burned at the stake in Mexico by order of church and state law.

About the time of the Civil War in the United States, great changes were brought about in Mexico. Separation of church and state, putting down of ecclesiastical law, closing of monasteries and convents, and the establishing of public free schools, were some of the reforms. The people who brought about these reforms were themselves Catholics. Until that time no one else was even permitted to live in that country. But every step for reform and liberty was opposed to the last bitter end by the church of Rome. When the separation of church and state was brought about, 98 per cent of the people could neither read nor write. The church has steadily opposed the establishment of every public school and every other reform for the advancement of the people.

The recent religion troubles in Mexico were caused by the national government trying to put further restrictions on the political activities of the Roman Catholic church. Most of the higher priests in Mexico have always been foreigners. Much of the teaching in church and school has been anti-Mexican. To correct this a law was passed requiring that all ministers in charge of churches and all teachers except those in professional schools, be native born Mexicans, and that these ministers and teachers must register their names and addresses with the national government.

All ministers of all evangelical denominations in Mexico, at once, compiled with the law and went on with their work without hindrance or embarrassment of any kind. But the powers of the Roman church decreed that the ministers of that church should never obey that law. A few priests did register, but they were immediately excommunicated by the church. Beginning with the month of August, 1926, the priests went on

a strike and ceased to hold services in the Catholic churches of Mexico. Most of the priests and bishops had to leave the country, because they were in open rebellion against the national government. It was the hope and expectation of the church that the government would be overthrown in a very short time. But after the first few weeks passed by things settled down and the public in general liked it better without the priests. Many were the plots to overthrow the government. President-elect Obregon, was assassinated; but with it all the government grew stronger and the church weaker with the people.

One comparison constantly made was that the ministers of the evangelical denominations went on with their work, obeying the laws and gaining in favor with the government and the people, while the ministers of the church of Rome were in open rebellion against the government. For a number of years the government has had as its motto: "One thousand new public schools each year." These new schools in all parts of Mexico are fast bringing in a new day in that republic.

After almost three years of inactivity in the churches on the part of the priests, with the government growing stronger and more in favor of the people every day, the church of Rome became desperate for a settlement at any cost, lest it should lose everything in Mexico. The newspapers of the United States made it appear that the Mexican government made a great compromise with the Catholic church in the settlement of the question. But the facts are otherwise. The agreement contained three articles which may be briefly stated as follows: First, The government agreed to set at liberty some 200 Mexican women of the higher class of society who had been suspected of plotting against the government and were held as prisoners in Mexican jails, but who had never been found guilty in any court of the land; second, The church agreed to obey the law and have all priests register with the government, and that none but native born Mexicans are to minister in the churches; third, It was agreed that the church might petition the national congress to change the law. This right is granted to every Mexican citizen by the National Constitution. So the settlement of the "religious question" was in fact, only a promise on the part of the Roman Catholic Church in Mexico to become a law-abiding institution and to resume its work without a single concession on the part of the national government.

You will readily understand that this leaves but little that foreign missionaries can do in Mexico. They may still teach in theological schools and can advise and help direct the work in some ways. But the evangelization of every land must be done chiefly by the natives of that land. Mexico has placed the responsibility where it properly belongs, on the native ministry. We have in Mexico a group of native ministers who move steadily forward in the

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By Enos Kincheloe Cox, D.D., of
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Lord's work and who have made distinct gains each year. They will need the financial help of our Foreign Mission Board for years to come. They are worthy of our sympathy, confidence and our most earnest prayers.—Baptist Standard.

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
 Oxford, Mississippi

Something New Under the Sun

A B. Y. P. U. Quarterly for Adult Unions will be off the press for use for the first quarter of 1930. This ADULT Quarterly will answer a great need in our churches and we expect now to see every church organize an Adult union. The only thing that has held some churches back was the fact that we had no special lesson helps for the Adult Union. The Sunday School Board, ever seeking to do what it can for the advancement of B. Y. P. U. work is putting out this quarterly for us and we recommend its use now for the Adult unions. Dr. G. S. Dobbins of the Southern Baptist Seminary will be the lesson writer for this Quarterly which assures us of having everything that could be hoped for in material for this group of our Training Department.

On To Memphis

Mr. Lambdin says that we are to have the greatest speakers in the southland for our inspirational speakers at the Southwide B. Y. P. U. conference meeting in Memphis December 31-January 2. We expected that of course and therefore are anxious for a large number from Mississippi to be there. We would not say that these inspirational addresses will be the best part of the program, we do not think so. The conferences that will bring to us help on all phases of the work can be thought of as the most important part of this great conference and these are being planned with care.

There will be a registration fee of one dollar at the Southwide conference, this helps take care of the expense of the program. See notice in all periodicals for this next quarter about hotels etc. Make your plans early to attend.

Two New Ones

This time it is a country church and Lafayette county, two B. Y. P. U.'s are organized. This is the first time this community has ever had a B. Y. P. U. and not a single member has ever been in B. Y. P. U. as an active member. The unions are to be at Denmark school house fourteen miles east of Oxford. It was the pleasure of your state Secretary to help in the organization of these unions after the plans were made by Associational president T. W. Black. A Junior and a Senior union was organized with Mr. Tom Winters president of the Senior and Miss Cornelia Crowson leader of the Junior. They had their first program Sunday afternoon September 15th and Mr. Black visited them that afternoon and reports a splendid start for these Denmark unions. We are glad to add them to our growing list.

Count From One to One Hundred and Twenty

Count from one to one hundred and twenty and you will have the

suggested time for a member of the B. Y. P. U. to take in rendering his part on program TWO MINUTES. Time yourself and see if you take that much time the next time you are on program. Do your part justice.

Crane Creek Church Hancock County Has New Union

We are glad to announce the organization of a Senior B. Y. P. U. in the Crain Creek church, Hancock county. Miss Anna Wheeler Byrd, who is teaching in that community reports the organization and says that they expect to organize a Junior B. Y. P. U. there just as soon as possible. So much for a consecrated school teacher. We are glad to have this report and add this union to our number and extend to them our best wishes and congratulations.

George County B. Y. P. U. Meet

The George County B. Y. P. U. will meet in regular session at Agricola Baptist church, Sunday afternoon, September 15, at 2:45. Our last meeting was rained out, so we have not had a meeting for about six months. Also, this is time to elect officers for the year, therefore it is a very important meeting.

Then we have a splendid program prepared which will last only about one hour and fifteen minutes altogether. So we are expecting a large attendance from every church. Please don't disappoint us. Bring a brief report of your work. We hope we are going to be Standard again.

Theme—Life Saving

- 1—Song Service—Led by Chorister.
- 2—Devotional, Owen Terry.
- 3—Business and reports.
- 4—Special music, Inez Jaggar and Carolyn Dorsett.
- 5—Talk, "The Line of Golden Light," Clara Lou Davis.
- 6—Life Saving our Theme, L. J. Jaggar.
- 7—Special song, Rocky Creek B. Y. P. U.
- 8—Talk, Our Challenge, Rev. Gunn.
- 9—Our Aims for the New Year, President.
- 10—Adjournment.

The above is a clipping from the George County paper. The meeting was a great success. In view of the fact that the president of the Associational B. Y. P. U. was leaving for a year's work in the Training School at Seminary Hill, Southwestern Baptist Seminary, a new president was elected. Miss Sadie Averett was elected. The retiring president is Miss Annie Averett, sister of the newly elected president. The work has gone well under the leadership of Miss Annie Averett, and all who know Miss Sadie have every reason to believe that the work will continue in its usual splendid way.

TOO LATE TO SNEER AT JESUS

Some years ago when Clarence Darrow was defending the outlaws who murdered Governor Stuenburg of Idaho, an incident occurred which belongs in the annals of our history. Mr. William E. Borah was the prosecuting attorney. He was then a young man, but already he had been marked for leadership. Already the world had discovered him as a man of brains and conviction.

Darrow had usurped an afternoon in a tirade against religion, against orderly government, against the home, against everything that we regard as lovely and of good report, concluding with a string of abuse of Jesus Christ and the Bible.

Mr. Borah sat like a statue through the hours of vulgarity which the Chicago man imposed upon the court. Mr. Borah refused to allow his colleagues to object to Darrow's capers. Evidently, he decided to let Darrow have his fling, unmolested. And then the great lawyer-statesman-Christian stood up and walked directly in front of the jurors. He looked at Darrow. He looked at the judge. He looked at the waiting crowd in the courtroom. He looked into the faces of the jurors. He said:

"Gentlemen, when I heard the attorney from Chicago uttering his sneers at your religion and my religion, there came back to me, as there must have come back to you, my friends, the recollection of the time when, as a little boy, I stood at my mother's knee and heard her read from our Bible."

Then, with a swift, sweeping gesture of his mighty arm at Darrow, his voice rang out through the courtroom:

"Too late, too late, after two thousand years to cry 'fraud' to the God-man of Calvary! Too late, too late, in the dawn of the twentieth century, to write 'imposter' on the brow of the Figure on the Cross!"
 —Christian Index.

NOTES ON NEGRO EDUCATION By R. B. Eleazer

When freed in 1865 ninety per cent of the Negroes of America were illiterate. By 1920 the illiteracy of the group had fallen to twenty-three per cent and is being further reduced every year.

In 1926 there were 3,226,935 Negro children of school age in the Southern states, of whom 2,216,000, or 68.7 per cent, were in school.

There were in 1916 only forty-four public high schools for Negroes. In 1926 there were 209 accredited and

592 non-accredited Negro high schools. However, there are still 281 counties in the South without any colored high school whatever, either public or private.

A total of 19,253 Negro students were enrolled in American colleges last year. Of this number 16,982 were in thirty-nine Negro schools, most of them in the South, and 2,271 in sixty-five northern institutions which accept students of both races. The Negro colleges conferred degrees on 1,776 men and women at the 1929 commencement season, while 394 were graduated from the other institutions, making a total for the year of 2,160 graduates.

The annual budget of Tuskegee Institute for the training of Negro boys and girls is \$600,000, or \$1666 a day. Endowment funds yield the institution \$390,000, student fees \$45,000, and public funds \$15,700. The remaining \$150,000 is supplied by the contributions of friends. Established by the late Booker T. Washington in 1881, Tuskegee Institute now has a plant valued at \$4,000,000, consisting of 1900 acres of land and 124 buildings, a faculty of 275 members, and a regular student enrollment of about 2,000. Including the summer school and other short courses the total annual enrollment is more than 3,000.

Though a great deal is being done for Negro education, public provisions for this purpose are still far from adequate, and usually far inferior to those for white children. There is a certain county, for example, which spends on its white public schools an average of \$57 per child and on its Negro schools an average of \$1.52 per child. There are many other counties where like conditions prevail, and a number of states in which the average is five, six or even eight to one in favor of the white child. What are the conditions in your county and state?

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NOTED FOR GOOD CARE OF GIRLS

Enrollment limited to 125 Beautiful campus

"Happy, Home-like and Healthful"

Two new brick dormitory units have been built this summer 76th year. Oldest college for girls in Mississippi

Directors of Piano and Voice have had extensive training in America and Europe Rates remarkably low

Member, Mississippi Association of Colleges, Southern Association of Colleges for Women, and American Association of Junior Colleges

Offers the combined advantages of Jackson, the Capital City, and Clinton, the cultured college center

For catalogue address

M. P. L. Berry, President, Clinton, Mississippi

(Continued from page 11)

on the campus during Freshman-Week, and have had several meetings planning work for the year.

One of the main items discussed in regard to the Freshmen was that of upperclassman sponsorship of Freshmen. Each Baptist Upperclassman is to be responsible for about three Baptist Freshmen. These sponsors are expected to take an interest in the Freshmen assigned to them, and to help them out in every way possible. They are to enlist Freshmen in all church activities, and to try to keep them interested in these activities during the year.

The Council has made many plans for this year's work, and the prospects seem very good for a year of fine work for our Lord.

September 29th has been set for church relationship day.

—Hazel Miles,
Reporter.

Mississippi Woman's College Notes

To quote a thought from Mr. Frank Leavell—"Many times the college student packs up his religion and leaves it at home when he starts off to college, and when he goes home and unpacks it, it seems out of style and not very useful to him."

For that reason, the Woman's College tries to induce students to bring their church memberships with them and be real church members while they are here. To this end, also, we try to make the missionary organizations and the B. Y. P. U.'s among the students as efficient as possible.

The Baptist Students' Union supervises all these activities and brings them to a good grade of efficiency. About 90% of the student body last session was engaged in Mission Study and Y. W. A. work and almost as many in B. Y. P. U. work. There were eight B. Y. P. U.'s and a good Life Service Band. In addition to this, the students are encouraged in and taught to do Personal Service Work that is needed in and around the college. A partial report of this work is herewith enclosed.

During the session 1928-29 there were enrolled at the Mississippi Woman's College three hundred and ninety seven students from fifty five counties in Mississippi and eight states. There were twenty five members of the faculty. At the conclusion of the year, thirty four A.B. Degrees were awarded and three diplomas and six certificates from the Fine Arts Departments were awarded. Practically every member of the graduating class has had at least one offer to teach and many have had several.

In thinking over M. W. C. dividends, I recall that besides the dozens of girls that we have who are making good in the school room, in business life, as pastors' wives, and as home makers, we have the following girls who are doing outstanding work in our denominational work.

1. Cecelia Durscherl—Intermediate B. Y. P. U. Leader under Mr. Auber J. Wilds.
2. Mary D. Yarborough—Religious Leader at Blue Mountain Col-

lege.

3. Lottie McCoy—Teaching in Mountain school at Barboursville, Ky.
4. Edna Evers—Working in the Good Will Center in Chattanooga, Tenn.
5. Addie Mae Stephens—Secretary to the President of Mississippi College.
6. Hattie Bell McCracken—With the Sunday School Board, Nashville, Tenn.
7. Juanita Byrd—Teacher in Shanghai College, Shanghai, China.
8. Naomi Brasswell—Missionary to China.
9. Lena James—Assist. Secretary to the Field Co-operative Association.
10. Elizabeth Gilchrest and Vera Nixon—on the music faculty of Woman's College.
11. Eleanor Ellis—Pastor's Secretary, Leland, Miss.
12. Dorothy Little—Pastor's Secretary at Galveston, Texas. (has just married).
13. Mamie Slaughter—(now Mrs. Claus) for several years was Field Sec. of the W. M. U. work of the State.
14. Bertie Thompson (Mrs. Holloway) Scout Secretary in the State of New York.

Mississippi Woman's College

The formal opening of M. W. C. was held Thursday, Sept. 12. The various pastors of the Hub City were present and were introduced to the student-body. Rev. L. G. Cleverdon of Calvary Baptist Church, Alexandria, La., had charge of the devotional. Especially were we as students of our school and members of Immanuel Baptist Church glad to have our pastor, H. L. Spencer with us. It was, for the most of the students, their first time to see him.

It is hoped that the session now in progress will be the greatest year in the college's history, not only in academic work but in the work of our Lord Jesus Christ.

Matriculation! Examinations!

Matriculation! Examination! Freshmen! Sophomores! High temperature! Thirst! Cold drinks! All the above means that it was matriculation day for those students wearing little green caps with '33 on 'em and that this day was rather warm and those under the caps were thirsty. Now, the cold drinks are the next. They mean that the B. S. U. furnished the freshmen with drinks. This was done in order to put across the idea that we as B. S. U. love the new comers and want to help them in any way that we can.

The good ship B. Y. P. U. launched upon the Sea of Opportunity Sunday night, Sept. 15. The pilot was Christ, and the compass was the Bible. The program was a very interesting and effective one. It showed careful planning and work. We are looking forward with interest to this year in our B. Y. P. U. work, for we know it is going to mean much to us as individuals.

NANNIE, VIRGINIA

Daughter of Isom and Lizzie Weathersby, born Sept. 10, 1860, near Hebron Church, Lawrence County, where she spent her life. In July 1875 she joined Hebron Church, was baptized by Theophilus Green, pastor Norvell Robertson being feeble in health. She was married to Y. D. Bethea Oct. 30, 1879, with whom she lived 49 years. On July 20, 1929, she went home to God, and her body was laid to rest in the presence of many friends who had known her all their lives. Fitting tribute was paid by pastor J. G. Dale. To her and her husband were born nine children, seven of whom survive: Dr. W. R. Bethea of Memphis, R. C. and Locke Bethea of New Hebron; Mrs. Lizzie Garrison of Jackson, J. B. of Columbia, Dr. G. D. of Hattiesburg, Rev. G. I. of Jayess.

Mrs. Bethea was a woman of exceptional virtues; intelligent, refined, genial, sympathetic and devout. Her home was the embodiment of hospitality, in which her pastor was happy. Her influence for good was felt throughout the church and community. The outstanding achievement of this home was the rearing of a worthy family who rise up and call her blessed. She was in ill health for four years, frequently in the hospital, but for seven months she was at home with her loved ones.

Her friend and former pastor,
—J. P. Williams.

IN MEMORY OF A. V. FORD

A great, good and useful man is now at rest and his works do follow him.

A. V. Ford was truly one of God's noble men. In his death his good wife lost a true and faithful companion, his church a loyal and devout member, his community a loyal and upright citizen.

We shall all miss him; but we must submit to the call of death.

Bro. Ford was born June 8, 1859. Gave his heart and life to Christ when quite young. Married to Miss Annie Whittle of Hamburg, Ark., in 1893. Moved to Miss. from Ark. 1897. Settled in Copiah Co. and died at his home in Gallman July the 5th, 1929.

We would say to his faithful wife to look to Christ for strength and comfort and trust in his promise to be with her to the end. May the God of all peace and love be with all who mourn the going of this dearly beloved child of God, is the prayer of his ex-pastor.

—S. W. Sproles.

"A STACK-POLE BIBLE —READING STUDY"

Is the title of Rev. G. W. Riley's new book. It is highly endorsed by some of our best preachers. Pres. L. T. Lowrey, of Blue Mountain College, bought the first copy sold, and said, "I want to be first to buy a copy. This book ought to sell for \$1.00 instead of 35 cts." Miss Lackey said, "Bro. Riley, this is the very book the women should use in their Bible Study, and I am going to write a notice in The Baptist Record recommending it. I am going to carry a copy everywhere I go and talk about it."

It can be had from the Baptist Book Stores at Jackson and Clinton, also from the author at Clinton.

A NEW BOOKLET

Because of my long friendship for the author and my confidence in him, I have read with unusual care "A Stack-pole Bible Reading Study," by Rev. G. W. Riley of Clinton, Mississippi. This is a 126-page booklet just from the press. It treats, and treats well, from a Bible standpoint, the following topics: What Baptists Believe; Final Preservation; The Blood; The Holy Spirit; Gospel Music; Prayer; Faith; Religion and Giving.

I am especially impressed with two features of the work. The selections from the great body of Scripture passages supporting each topic treated have been made with such appropriateness and directness as to render it easily workable in B. Y. P. U. and prayer meetings and also in all Bible reading meetings. And the acceptance without question or quibble of every "thus sayeth the Lord" as an outstanding characteristic.

The book does not deal in negatives and neutrals, but presents the positive side of the great doctrines of the Old Book without apology, fear or favor, yet in love.

Sincerely,

—T. J. Bailey.

RANKIN COUNTY BAPTIST ASSOCIATION—MOUNTAIN CREEK CHURCH SEPTEMBER 25, 1929

First Day

- 10:00 A.M. Devotional.....
-Rev. W. L. Grafton
- 10:00 A.M. Organization—Roll call of churches and enrollment of messengers, Election of officers, Invitation to new Churches, Introduction of visitors.
- 10:05 A.M. Associational Missions.....C. J. Olander
- Appointment of Committees.
- 11:15 A.M. Associational Sermon.....Rev. J. W. Steen
- 12:00 M. Dinner.
- 1:15 P.M. Devotional.
- 1:25 P.M. Missions.....Rev. D. J. Miley.

State Missions discussed 30 minutes; Home Missions discussed 30 minutes; Foreign Missions discussed 30 minutes; Cooperative Program discussed 30 minutes.

- 3:25 P.M. Announcements.
- 3:30 P.M. Adjournment.
- Second Day
- 9:00 A.M. Devotional.....C. J. Olander.
- 9:15 A.M. Christian Education.....Rev. S. T. Courtney
- Schools, Colleges, and Seminaries; Publications.
- 10:30 A.M. Social Service.....Rev. J. W. Steen.

11:45 A
12:00 A

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Hospitals, Orphanage, Relief and Annuity Board, Public Morals and Law Enforcement. 11:45 A.M. Report of Committees. 12:00 A.M. Final Adjournment and Dinner.

—B. A. McCullough, Moderator, Rankin County Baptist Association.

RESOLUTIONS OF CRENSHAW BAPTIST CHURCH

WHEREAS, the all-wise Heavenly Father has seen fit to call our Beloved Pastor, W. W. Grafton, to another field of service in our Redeemer's Kingdom, we offer the following resolutions:

1st. That we tender him our most grateful acknowledgment for his services which he rendered us in the four years that he was our Pastor,

2nd. That in the going of Bro. Grafton, we have lost an able and efficient minister, one who at all times declared the whole counsel of God, and one who can sing the gospel as well as proclaim it from the pulpit. We pray our Heavenly Father to bless him and his family in their new field of labor.

3rd. That three copies of these resolutions be made, one to be placed upon the church minutes, one to be sent to Bro. Grafton, and one to be sent to the Baptist Record for publication.

Mrs. A. L. Fitzgerald
Miss. Maude Barham
Committee.

Sept. 16, 1929.

REMEMBERING BROTHER W. H. PATTON

The community came together on Sunday in two union services. At the Baptist Church Sunday morning Rev. W. J. Dawson preached, and at the evening hour Rev. H. D. Wilson preached. Several ministers from a distance had been invited to be present, who have been long time friends of Mr. Patton. Letters from them were not read, extracts from these letters will be of interest to the many friends of the honoree:

Rev. L. E. Hall was pastor of the Shubuta Baptist Church in the 70s and 80s, and was detained at home of account of ill health. Rev. J. W. Lee as a boy came with his father to market during the early business life of Messrs. Patton and Gonzales, Dr. J. R. Cristie is a neighbor of the Board in Atlanta, Ga., and writes in part as follows: "I know of no occasion where I would rather be present than the occasion where Brother Patton is honored. When Friday, Sept. 6th comes my heart will be with you and my prayers will be that he may have many happy returns of the joyful birthday. Our Heavenly Father has honored him and I would take genuine delight in joining those who honor him whom the

Lord has honored."

Dr. W. T. Lowrey says in part: "I have always held you in highest esteem since I met you. I appreciate beyond measure the brave work you have done for temperance and prohibition. Like Stonewall Jackson you have stood like a stonewall. It would be a pleasure to me to do anything within my power for your honor and pleasure. However, an important engagement will make it impossible for me to be present."

Dr. J. R. Carter expresses like sentiments in a cordial letter.

—Mrs. G. D. Phillips.

LELAND

Reverend John W. Faulkner, Pastor of the Leland Baptist Church, has been confined to the King's Daughters Hospital at Greenville, with typhoid. Rev. Faulkner came from Lumpkin, Georgia to Quitman, Mississippi where he did a great work in building the New Baptist Church there. Last fall he was called to Leland, and he is now working on a great program for that Delta Church. He will be in the hospital for several weeks. We would suggest that the Mississippi Baptists remember this man in their prayers. He would appreciate hearing from his many good friends.

Beginning in September, the Sunday school of the Leland Baptist Church has made a fresh start toward achieving the A-1 Standard. At the last meeting of the Teachers and Officers, it was voted to have a definite program for each monthly meeting. Every Sunday morning, a special program will be planned for general assembly. The children especially are striving to be on the Honor Roll that is made up at the end of each month. The workers are expecting great things of this Sunday School. They are writing letters, using the telephone and visiting in an effort to bring back the absentees and enroll new pupils.

The W. M. S. of Leland was hostess to the last meeting of the Associational W. M. U.. This was not it's regular time for meeting, but Miss Lackey came and taught in a wonderful and inspirational way, Stewardship in the Life of Women. Lunch was served in the Primary Department. The W. M. S. of Leland expects to reach the Standard this year, and in view of this, they are planning to put on the required programs, and organize a Y. W. A., G. A. and R. A. Mrs. C. E. Robbs, President, will assist the Church Secretary with the Y. W. A. which will consist of the young business girls of the town. Leaders for the G. A. and R. A. will be chosen later.

The Sunbeam Band has approximately 20 members, and each member who brings a new member receives a star. They have already been on program to sing for the general assembly of Sunday School, and are working on a program to be sponsored by the W. M. S. soon.

In the absence of their leader, Mrs. W. C. Epperson, Mrs. Ray Brown is leading the Sunbeam Band.

Fifteen Baptist young people left Leland to attend college this fall. Because of their going, the Senior Union of the B. Y. P. U.s had to be re-organized. The following officers were elected: Frank Marble, President; Kinney Witte, Vice President; Estus Mason, Secretary; Otto Jenkins and Harold Armstrong, Group Captains; and Cyrus Johnson, Quiz Leader. These officers are planning to give a program Sunday night and invite the Deacons. They will give the "Spiritual Banquet" program which was originated at Mississippi Woman's College in 1928.

In the absence of the Pastor, Dr. J. G. Chastain, who was a missionary to Mexico for thirty years, has been asked by the Board of Deacons to fill the pulpit. The people of Leland feel themselves fortunate in having Dr. Chastain with them for this coming year, and the Baptists of Leland are especially glad that he has joined with them. They feel that Dr. Chastain will be a blessing to them.

GRENADA, MISS.

Grenada County Association this year was a great success. Everybody says it was the most spiritual meeting that we have ever had.

The meeting was held with Hebron Church, 3 miles east of Grenada.

All officers were re-elected: W. E. Farr, Mod., R. E. Perry, Clerk, W. H. Martin, Treas.

Reports were good—most of the churches are making splendid progress.

Dr. Gunter, Auber Wilds and W. E. Thompson were present and made good speeches in the interest of the work they represent.

Last Sunday night we were delighted to have one of our own Grenada boys, Joseph Woodson, to preach for us. The church recently licensed him to preach and this was his first sermon. The following Monday he left for Mississippi College where he enters as a ministerial student. He is a very promising young man and we are expecting great things of him.

The work here is moving along very nicely. Attendance is large and the fellowship fine. New members are coming in almost every Sunday. Received four last Sunday. This makes a total 849 received during our pastorate of 8 1-2 years.

May the Lord bless the readers of The Record.

We have put the Record in our budget here and also in the churches we serve in the faternoon, which proves it can be done in all country churches when the pastors get behind the job.

Yours for success,

—W. E. Farr.

VISITS OKLAHOMA

The crops in Oklahoma are poor. Too much rain in the Spring and too dry in July and August. But the people have oil and cattle to fall back on.

Mississippi has better all-round crops than any state I have seen, especially South Mississippi. In fact Mississippi is good enough for me.

I regret missing the meeting of the Pike County Association, and the fellowship of the pastors, but the work of the Association is in good hands, and I have been staying by the goods a long time.

Last Sunday I preached for pastor A. D. Muse at Claremore. Just thirty miles from Tulsa. This is the home of Will Rogers and Andy Payne. Bro. Muse has a good pastorate and he and the good wife and two children are snugly housed hard by the church, and ready to do things for the Lord in a fine way.

The 1st Baptist Church of Tulsa is still pastorless. It's a million dollar plant with 4 thousand members. And pays the pastor 6 thousand, but, like many Mississippi churches, heavily in debt.

The Lord seems not to have found the man yet for the place—or else the church has not recongized the Lord's appointment.

—J. H. Lane.

First Rooster: "What the matter with Mrs. Brahma?"

Second Rooster: "Shell shock. Ducks came out of the eggs she was sitting on."

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AND CHICORY
AMERICAN COFFEE CO., INC.
NEW ORLEANS

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The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first class securities. Donors are freed from all care of investments and expenses incident thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts.

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The Relief and Annuity Board of
The Southern Baptist Convention

Thomas J. Watts, Executive Secretary,
1226 Athletic Club Building.

Dallas, Texas.

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THANKSGIVING MEDITATIONS

By H. H. Smith

It is well to have a Thanksgiving Day once a year; but as every day should be a holy day, spent for the glory of God, and not simply one day in seven, so every day should be a Thanksgiving Day, for each day brings its added blessings. A little boy, tired of hearing his father ask a blessing at the table three times a day, said: "Why don't you go down in the cellar and ask a blessing over the whole barrel of pork and save the time of doing it at every meal?" We excuse the little boy for asking such a question, but there are many adults who also believe in "lumping" their thanksgiving and confining it to a single day out of the three hundred and sixty-five.

Ingratitude seems to be a common fault of humanity. "Were there not ten cleansed?" asked the Master; "but where are the nine? There are not found that returned to give glory to God, save this stranger." We are often mere beggars before the Lord, continually asking for blessings and failing to give thanks for those we have received. A pastor once decided to have a prayer-meeting in which all who participated were to devote their whole prayer to an expression of gratitude for God's blessings without asking for more. It was so difficult for those who offered prayer to confine themselves to thanksgiving alone that the audience was somewhat amused at the effort put forth to keep from falling into the old habit of making the prayer principally a matter of petition for greater blessings.

Some may have had a hard year in many respects and feel that they have little to be thankful for, but upon closer examination they will find many things for which to be thankful. Perhaps loved ones have been called away and we "long for the touch of a vanished hand, and the sound of a voice that is stilled." But let us be deeply grateful to God that we can look forward to a happy reunion beyond this vale of tears. This is one of the great blessings Christianity has brought us. A missionary in Korea lost his little child, and as the funeral procession passed along the street one of the natives remarked, "How sad that the poor man's child has died!" But another native said: "It is not so sad with him as it would be with us, for he knows some way to be reunited with his child in the next world." Let us be grateful to God that when death invades our homes we have the words of our Master to console us: "I am the resurrection and the life; he that believeth in me though he die, yet shall he live; and whosoever liveth and believeth in me shall never die."

If tempted to think our lot harder than that of others, we should remember those who are much less fortunate than ourselves. The story is told of a beggar who severely complained that he had no shoes, when, suddenly he saw another beggar carried along the street who had lost both feet. Then in shame and confusion he ceased complaining and

thanked God that he was better off with his bare feet than the beggar who had no feet at all.

Even adversity often has its bright side. Many a person has been brought to God through affliction. The writer recalls the case of an old man about 75 years of age who was seized with an incurable disease. He had been an unbeliever all his life, but, facing inevitable death in a short time, he heartily turned to God and died in the full assurance of faith. On his death bed he thanked the Lord over and over again for the affliction that had brought him to himself and turned his heart to God. "It is good for me that I have been afflicted," said the psalmist. The frost blights the roses, but it destroys the fatal fever germs; the electric storm may damage life and property, but it purifies the atmosphere and wards off a plague.

Some people are thankful only when they have had a narrow escape from evil. But why not consider the blessings that come unmixed with evil as providential? A man once related to Bishop Whateley what he called a case of a wonderful providence. He said he had been in a shipwreck and every one but himself had perished. He felt sure that this was an extraordinary providence and a demonstration of special care on the part of God. "Whateley replied that he knew of a case more wonderful still. Some friends of his had sailed for some distant port and all had arrived safe. And not only they, but all the passengers had arrived safe. And still more wonderful, the crew and the vessel and the cargo had arrived safe; and no loss of any kind had been suffered during the voyage. The safety of all surely testified more eloquently of a divine providence than the bare escape of one."

We show our gratitude to God by our conduct more than by our words. God has given us life, with its many privileges and duties. How are we using this gift of life and its accompanying blessings? Are we grateful for ample provision for our material needs and know not what it means to face actual want? Then we must remember those who have a hard struggle to get their daily bread. We cannot be thankful for abundant blessings and ignore the cry of hungry orphans in any part of the world. Are we grateful to God for the Gospel? Then we cannot deny it to the benighted millions. We cannot show our gratitude in a more emphatic way than by using every blessing He gives us to promote His glory and advance His Kingdom.

We often fail to be thankful for our daily bread, taking it as a matter of course. Have we not worked for it and earned it by the sweat of our brow—or brain? But if we trace the loaf back to its origin we find it came from the hand of God. "Back of the loaf is the snowy flour,

Back of the flour the mill;
Back of the mill is the wheat and the shower

And the sun and the Father's will."

Ashland, Va.

TRANSFERRING A RELIGIOUS BIRTHRIGHT

By, Lewis A. Myers, Director
Department Journalism, Editor:
Southwestern Evangel, Southwestern Baptist Seminary, Fort Worth, Texas.

In the beginning all Journalism was religious. So far as there is record the first printed page was in the interest of religion; inspired by religious leaders and promoted by religious institutions. There was so much religion in the Press that even today all secular printing is in the main undergirded by cardinal religious principles.

This is not saying that the Press today is essentially religious. On the contrary the modern press is predominantly secular; inspired by secular leadership and promoted by secular organizations. What seemed to be a divinely given institution in the hands of organized Christianity has been transferred to commercial hands and this by the religionist, whose it was and at whose high favor it was at first controlled.

This is an inescapable indictment against our Christian forebearers. Today there are few denominations, if any, in control of news-gathering agencies or news-distributing agencies feeding our respective denominational Presses. Today secular organizations control 90% of printing machinery, 90% of paper and magazine circulation and 95% of organized news-gathering agencies. Today Baptist bodies as well as other Protestant bodies can hardly hope to succeed in the promotion of any project without imploring the support of the secular Press.

The Press, originally, was a birthright of religion. While much can be said for the influence and for the invaluable good of our present religious Press, speaking comparatively, Christianity has virtually sold its birthright. Looking forward to the radio, another great publicity agency, our religious people, especially our leadership, may take warning. Already the radio is almost exclusively controlled by secular enterprises. According to the record petitions for radio permits during the last 18 months are negligible.

(Continued from page 9)
that God will grant us such a revival, if we will but pay the price in believing prayer and whole-hearted consecration of ourselves to him. The Lord's promise in the days of old, "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land" (II Chron. 7:14), has not been repealed; and surely Southern Baptists stand in need of a revival today as much as did the children of Israel to whom these words of Jehovah were originally addressed.

From Pentecost to the present, God has poured out his Spirit upon his people whenever they have been prepared to receive it, and as surely as God reigns and rules he will

give Southern Baptists the spiritual blessings they need if they will but claim his promises with a faith and persistence that will accept no denial.

We are encouraged by word that comes to us from various sources to the effect that many of our people are expressing a deep heart hunger for God, and that many of our churches are giving themselves anew to Bible reading, prayer and personal evangelism. Surely this is what God would have all of his children do. In the confidence that many thousands of other loyal Baptists could be thus enlisted, if they were directly challenged, and recognizing the interest of our pastors in the spiritual welfare of their people, we come to you with these requests:

Will you not join us in earnest daily prayer that God will revive the hearts of all Southern Baptists; challenge the members of your churches to covenant with you to pray to that end; enlist your members as fully as possible in daily Bible reading at the family altar and in their private devotions, and in following the New Testament method of evangelism in which friend went out after friend, and brother went after brother and brought him to Jesus? In our own churches we propose to do this very thing, and those of us who are pastors plan to follow up this appeal by renewed emphasis along these lines in our sermons.

From the depths of our hearts we believe these are tasks to which God would have Southern Baptists address themselves at this time. If we will claim the promises of God and command his power, that power, will find the proper channels through which to express itself, and thus our people will come into the joy of an intimate fellowship with the Lord in communion and in service.

If God leads you to hear and heed this plea, will you not let us have a word with you out of your heart?

Yours in the Master's Service.

Geo. W. Truett, President,
Southern Baptist Convention,
First Baptist Church,
Dallas, Texas.
Austin Crouch, Executive Secretary,
Executive Committee, S.B.C.,
161 8th Ave. North,
Nashville, Tenn.
Hight C. Moore, Secretary S.B.C.
W. L. Ball, South Carolina
Chas. W. Daniel, Virginia
George E. Hays, Kentucky
J. E. Dillard, Alabama
Pat. M. Neff, Texas
I. B. Tigrett, Tennessee
Edgar Holcomb, Mississippi.

He: "Well, my father has another wife to support now."

She: "How's that? Is he a bigamist?"

He: "No; but I just got married."

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